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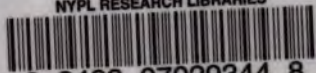
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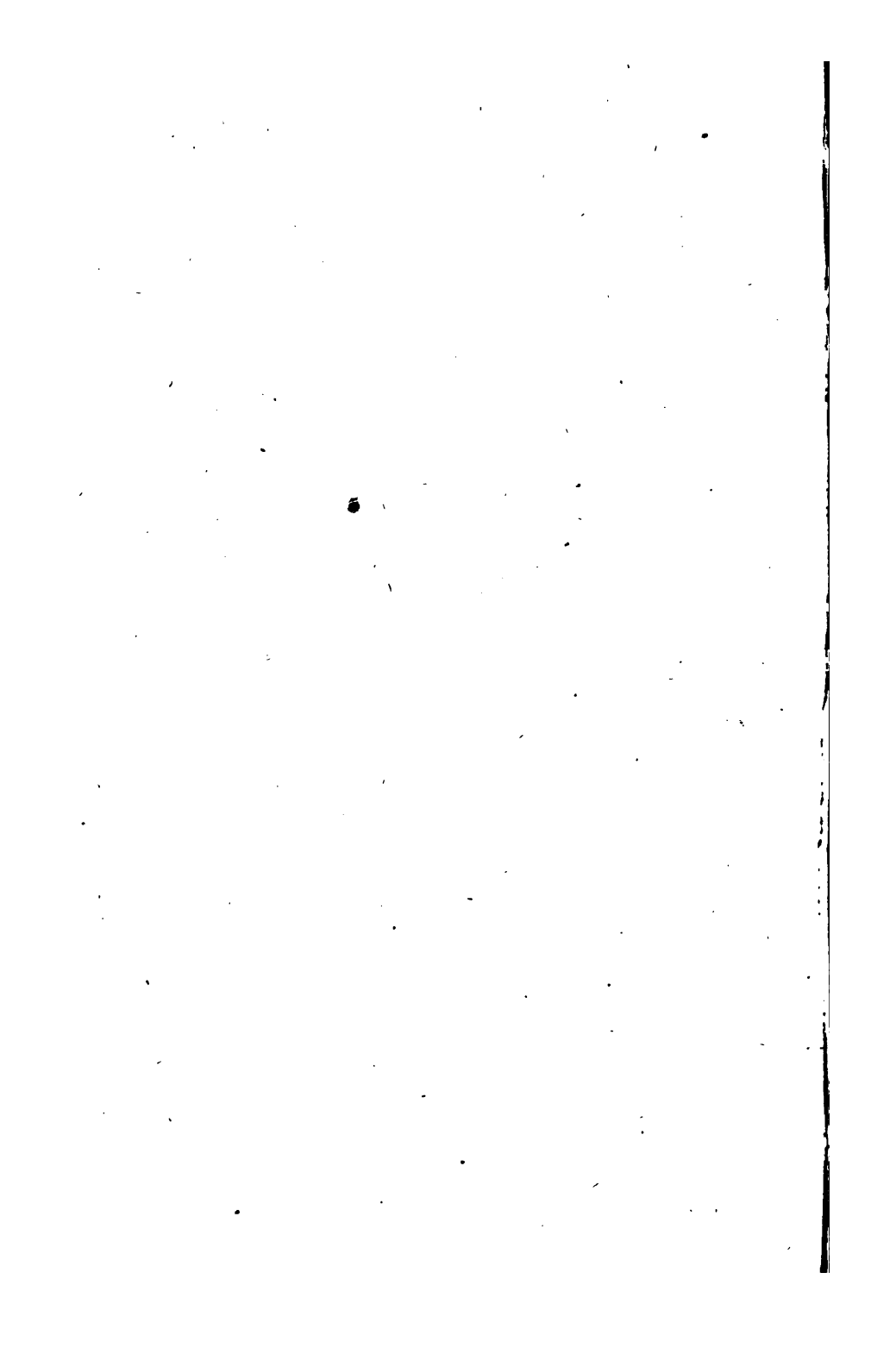
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CORRESPONDENCE

BETWEEN

THE REV. MR. STONEY,

AND

THE REV. MR. QUIN,

&c. &c.

CASTLEREA.

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, art thou he that troubleth Israel? and he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord.”—1st Kings, 17th chap. 17th and 18th verses.

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permitted it, that there is neither Apostolicity or Catholicity in the Protestant Church.—I trust I have fully proved to you before, that there is neither unity or ~~sanctity~~ in the Protestant Church, and that from all you heard, you are fully satisfied there is no salvation in the Protestant Church, and that it is founded on lust and ambition.

Take Notice, that on Sunday next a collection will be made here, commonly called "The Collection of all Souls." By your liberally contributing you will either release your parents or friends out of Purgatory or greatly mitigate their suffering. If any Roman Catholic send his children to the abominable free-schools, I will be at the necessity of pointing him out to the public—I will give him my curse, and cause the curse of God to come down on him. After proceeding for some time in a similar strain he concluded; and in about a quarter of an hour William McDermott, Esq. arrived amid the most enthusiastic shouts.

As soon as he took the Chair, he stated, that the reason of their assembling there was to present a memorial to the Lord Lieutenant, in order to get the Constabulary Police broke, for their interference in controversial doctrines, and giving Bibles and Tracts; and finally; for their gallant Captain contrary to his duty, making a Police barrack an asylum for perverts, and a prison for illegally detaining children from their parents—"Therefore, we are assembled together in order to adopt measures to tame their fanaticism." Gentlemen, the unhappy wretch who is the occasion of our assembling here to-day, was seduced, or rather perverted by that nefarious puny, insignificant Legislator of Ballymoe,—(*Shouts of applause.*)—This fiend, not only did this, but he goes about with a tract in one hand and money in the other, in order to accomplish his pestiferous ends;—he goes further—for if he

miss one of the children from the school, he takes the Bible in one hand and *his sword* in the other ; when he goes in, if he find none in the house, he will pierce his naked sword down through the bed, —(*shouts*)—Gentlemen, he proceeds still further— if this fail him, he will take the sword in one hand and a coal of fire in the other.—I say, Gentlemen, should not this man be held up to the contempt of the people.—(*Deafening shouts.*)

But, Gentlemen, one would think that this nefarious wasp had some wisdom in his head—and certainly if we are to measure brain by the circumference of the skull, he must be possessed of a very extraordinary one.—(*Shouts and clapping.*)— But, Gentlemen, this insignificant wretch stood not alone in his endeavours to raise a disunion in the minds of the people, for he has a low, poor, grovelling, ill-coloured, demoniacal clerical mountebank, who was chased from Diocese to Diocese for his schism.—Gentlemen, this puny, ill-coloured runaway, wrote certain letters, in which the Catholic Religion is set up to ridicule ; and, I say, my friends, from the authority of the Attorney General, that any person ridiculing the Religion of the people, should be brought to public trial, as a nuisance to society.—(*Shouts of applause.*)

Gentlemen, this poor little monkey, slyly and insidiously insinuated himself into the Police barrack, and openly and publicly calumniated the Catholic Religion, thinking, poor fiend, that the Gallant Captain would write a very affectionate letter to his Noble cousin about his vigilance and zeal, and be partly the means of procuring for this arch hungry fiend, some part of the Green Acres.

But, Gentlemen, our memorial will be before the Lord Lieutenant in a few days, and, as he is a man of candour and honesty, wholly divested of preju-

dice, we will get a hearing—thank God, Goulburn is out, if it was not so, I would not stand here this day; while he was in, if we petitioned daily none of them would be presented—but now we hope to be heard, and are confident that we will bring one of the King's Parsons to a sense of his duty—*(laughter)*—and if possible, to have him suspended; and we trust to have both Captain and Police broke.

I am sure your Great and Good Clergyman, Mr. Quin, daily warns you against these abominable Schools. Dread not their tyranny—what is the Catholic Rent for? I hope there is no Protestant, who will be so inhuman as to turn any person out of his land for his Religion, and if he does, we will be at the necessity of holding him up to the ridicule of the public: and as great as the authority of the Landlord or Agent is, perhaps they will ill-brook the consequence.—*(Shouts, &c.)*—But, Gentlemen, I did not say that Stoney was that fiend of fanaticism and proselytism who is protected by the Police, but we will shortly have him suspended, and if not, we must be necessitated to hold him up to the *ridiculé of the multitude*.—*(Shouts, &c.)*—Gentlemen, we have funds enough; we will set up Schools in opposition to them; we will try all means to rebut their Schools, and if we cannot do it by these means, does any person think that seven millions will be held in trammels and thwarted in their purposes by a handful of men?!!!—

He then forwarded the Resolution to another, who said, “I second this Resolution that a Memorial be presented to the Lord Lieutenant to have the Police broke for raising sedition! contrary to their duty, and their Captain, for refusing the father of that unfortunate pervert who is the occasion of our assembling here to-day, for which we hope to have him, and all his associates, disarmed.

The Resolution was forwarded from one to ano-

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ther until it came to Peter Fitzgibbon, Esq. who said, " I humbly move, Gentlemen, that a Memorial be presented in order to have the Police broke, and the arch-toad suspended—(*Roars of applause.*)

The Rev. Mr. Devine, P. P. of Croghan, adverted to a low, mean speech, made in Boyle, and to the persecuting Landlord and tyrannical Agent of Castlerea, and said that he laboured under similar disadvantages by an insidious neighbour of his own.

The Rev. Laurence Waldron, P. P. of Kiltollagh, adverted to the family of Lord Mountsandsford, and said that they made a great noise when they came first into the country, and were like to do so again.—(*Cheers.*)

The Rev. Mr. Connor, P. P. of Ballymoe, upbraided the Captain with having used force and falsehood to keep the pervert from him.—He read a letter, written, he said, by the Captain, and reproached him with the names of liar, robber, and kidnapper, and also Mr. Stoney, for stealing her out of the Barrack, for which he hoped to see them both punished.

The Rev. Mr. Quin stood up and charged Mr. Stoney, and others, with monopolizing the Society's money;—he counted the scholars, which he said, by Protestant computation amounted to 92,000, and Roman Catholic, on the most solemn oaths, to 94,000. The funds for Education were between 70 and £80,000. According to the number of pupils receiving instruction, it amounted to 80 or £90 for each urchin or brat that might be educated for 10s. a year—so much towards the property of the Ballinlough Gentleman. My friends, after-seeing yourselves so *fairly cheated* by these grand enemies of your souls, if we cannot find redress by fair means, will it be said that seven millions will be kept in thralldom by an insignificant handful of men?—

(Tremendous shouting.)—We leave it to them to preach sedition and disunion to the people while we inculcate peace and good will, and to “Render unto Cesar the things that are Cesar’s.” He adverted to the Penal Laws—persecutions in the reign of Queen Anne—Informations against Bishops, Priests and Schoolmasters. He proved to the entire satisfaction of the audience how Roman Catholic Missionaries converted all nations, and that Protestants never yet got one sincere convert in the East or West after the thousands they expended, which is a plain proof that their religion is of the Devil. *Some time ago, before I came here, Mr. Stoney wrote letters and challenges, but of late we hear of no such things.* We do nothing in a corner like them who shut themselves up in their infernal dens. The Rev. Gentleman, after some further observations in the same strain, concluded by giving three cheers for Catholic Ireland !

Such were the speeches delivered in this Roman Catholic place of worship on the Lord’s Day. It is said that the respectable Parish Priest of Castlereagh had an interview the Friday before with his two Curates upon parish business, and at the conclusion he was asked by them if he had any thing to say or move with respect to the Meeting on the following Sunday :—his answer was “ No, Gentlemen, I have nothing to say or move on that day, nor do I wish to have any thing like controversy in my Chapel—I do not approve of the Meeting—I will not attend—And, I wish ye would attend more to the morals of the people of my parish, and preach the Gospel of the day.—

We, whose names are signed to this, do Certify, that we heard the Speeches delivered in the Chapel of Castlereagh, on Sunday, November the 4th, and have read the Report furnished by Thomas Brooks.—That report contains a true statement of the abusive and scurrilous language used, and as far as we can recollect, has nothing in it that did not occur as stated.

(Signed)

THOMAS QUIN,
JAMES BLACKBURN,
ROBERT KELLY.

TO THE PRIESTS,

*Who attended the Chapel Meeting in Castlereagh, on
Sunday, November 4, 1827.*

REVEREND SIRS,

TO YOU, as having been ringleaders in this anti-christian meeting, I address my first letter; having no better means of publicly answering your invectives against Jesus Christ and his People, and exposing, and thereby endeavouring to counteract, the evils you are inflicting on the people.

I will not imitate the ribaldry and personal abuse you, for want of better arguments, so unsparingly employed; nor will I endeavour to excite the vindictive passions of the people to violence and outrage, as was done at your meeting, by inflammatory harangues, and holding up to the execration of yelling thousands unoffending individuals, whose reasoning against your errors you are unable to answer, and whose bold and fearless preaching of the true Gospel of Christ will give the death blow to your superstitions. I will, in this letter, set you an example which it were to be wished you could imitate. *Fas est ab hoste doceri*—you may learn something useful even from one you deem your enemy—I will deal with you with the plainness and honesty becoming truth—I will leave scurrility and personal abuse to error and bigotry.

It shall be made to appear, in the first place, that you have no commission from the Lord Jesus Christ to teach the doctrines of the Church of Rome;

In the second, that you are not the lawful successors of the Apostles;

And thirdly, it will be seen whose successors you really are.

The first is easily done; for when Jesus Christ commissioned his Apostles to go and teach all nations, and promised to be with them always, even unto the end of the world, he prefaced that promise with this remarkable command—"Teaching them," said he, "to observe all things whatsoever I have commanded you." Who then are they that prove their commission to be from Jesus Christ? Those who preach Christ's Gospel: And with whom has he promised to be always? with those who teach the "observance of all things whatsoever he has commanded." Now it shall be made so plain that you do neither the one or the other, that the greatest dunce in the country, who is not blinded by prejudice, cannot close his understanding to the conviction thereof.

When our Lord ascended up to heaven, the Apostles went forth in obedience to his command. Where shall we discover what Gospel they preached, and what observances they enjoined? we learn them from the inspired narrative of their proceedings, and from their own writings, the circulation of which you so strenuously oppose, because you know their testimony is against you; just as a person about to be tried for an offence would wish the evidence he knows will convict him to be put out of the way. Any one who consults the "Acts of the Apostles," will find that wherever they went they preached remission of sins in the name of the Lord Jesus; that their great object was to make Him known as the only name under heaven whereby men can be saved, and by whom all that believe are justified from all things. In like manner St. Paul in his "Epistle to the Romans," (a very different Church from that which now calls itself by the same name,) taught the Gospel and observances that his Divine Master commanded. What was that Gospel? see it in the third and fourth chapters, where he declares all men

are guilty before God, and that salvation is to be had, not by the deeds of the law; but by the imputed righteousness of the Son of God; whom God hath set forth to be a propitiation through faith in his blood. Let any one read without prejudice, the entire Epistle, and it will be as clear to him as that the sun shines at noonday, that the Gospel you preach in *modern* Rome, is as different from that preached by the great Apostle of the Gentiles in *ancient* Rome as darkness is from light. The "Acts of the Apostles" contain a narrative of the doctrines taught, and observances enjoined by the Apostles in the Churches of Christ for about thirty years after the crucifixion; the Epistles further elucidate the same important subjects, and continue the account until nearly the close of the first century. Now, I ask, where in all the records of what was taught and practised in the primitive Churches for the first hundred years do you find the Commission to teach the doctrine of Purgatory? where do we read of any of the Apostles standing up and saying to a congregation—"Take notice that on Sunday next a collection will be made, commonly called the collection of all souls; by your liberally contributing you will either release your parents out of Purgatory, or greatly mitigate their sufferings!"

Again, I ask, where is your commission to offer a sacrifice for the sins of the living and the dead, daily on your altars? not, certainly, in the tenth chapter of St. Paul's Epistle to the Hebrews; that Christian Minister was commissioned to teach that Christ "should not offer himself often"—that he was once offered to bear the sins of many"—9th chap. 25th and 28th verses. That the continual repetition of sacrifices for sin is a proof of their imperfection and inability to take away sin—10th chap. That the body of Jesus Christ was offered ONCE for all—10th verse. That "this man, after he had offered

one sacrifice for sins, for ever sat down at the right hand of God"—12th verse. That "by *one* offering he hath perfected for ever them that are sanctified"—14th verse. And that "THERE IS NO MORE OFFERING FOR SIN"—18th verse.

The person, then, who commissioned *you* to make an offering for the sins of the living and dead every Sunday on your altars, must be a very different person from him who commissioned the Apostle to declare there can be no such thing: if yours is the *right* commission, Saint Paul's was a *wrong* one; if Jesus Christ commissioned you to say mass, Saint Paul was a lying impostor.

Men of infallibility, put down the Holy Scriptures—call uproarious multitudes together—abuse the memory of Luther and Calvin with impotent malice, like those who dug up the bones of Wickliffe out of his grave, to burn them for heresy—rail at all Bible and School Societies—burn all tracts, and curse all Schoolmasters. But beware, especially beware, of the 10th chapter of Saint Paul's Epistle to the Hebrews! For so surely as the brightness of the rising sun disperses the darkness of night, will the glorious light of St. Paul's Gospel destroy your false one; so surely as the little pebble from the brook, when flung by David's arm, sunk deep in the forehead of the vaunting giant, Goliath, will the eighteenth verse lay prostrate for ever the Host of the Mass—"There is no more offering for sin." Twist and torture the chapter as you will—write a thousand tracts and speak ten thousand speeches—put the Apostle's words to the same torture that his body would suffer if he were in the dungeons of the Holy Inquisition, still the stubborn truth remains: "there is no more offering for sin." Tell us that St. Paul only alluded to the law sacrifices under the Mosaic Dispensation; talk of your Mass being only a *continuation* of Calvary's sacrifice—

what—a continuation of a thing declared by the inspired Apostle to be finished! Persuade us that it is only a sacrifice to apply the benefits of the sacrifice of the cross; that is, as if we should say, a plaister made to apply another plaister! a ransom paid the second time to apply the former payment! drivelling nonsense. All wont do—the supreme authority of heaven has pronounced, and God the Holy Spirit has recorded it—“THERE IS NO MORE OFFERING FOR SIN.”

Reverend Sirs, what thicket or hedge, by the way side where Jesus passed by, were ye concealed in? in what private whispering gallery of the Temple were ye hid, when ye heard the Lord say what never reached any of the Apostles' ears, that flour and water was to be offered on your altars, daily, for the sins of the living and the dead? where were ye when St. Paul taught a doctrine directly the reverse? how could ye let it go with him? why did ye not withstand the man who had the presumption to rebuke Saint Peter to his face (Gal. 2, xi.) and thus have had some satisfaction for his temerity? But, no—the Priests of Rome were asleep while the good seed was sowing; they awoke when the tares began to grow: and how diligently they watered and tended them by day and night, all Christendom now bears melancholy evidence. The Apostles were commissioned to preach *one* Gospel—you are commissioned to preach *another*; both commissions cannot have the same divine author. Saint Paul says, “Though we or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed”—Gal. 1, viii. Will you say “Amen” to this? Take care what you do—you may curse others at your leisure, but who ever cursed himself?

To conclude this part of our subject—An officer in the midst of the battle deserts to the enemy; he

fights against his former comrades, his country and king—he is taken prisoner—he demands his liberty—“look,” says he, “at my Commission”—he pulls out his papers—“here are my credentials—there is the parchment, see the name and seal of the Commander of the Forces himself.” “Come along, Sir,” cry the captors, “did we not find you fighting against our king—come along—what is your commission and uniform good for—you were on the side of the enemy—you are a prisoner of war; and shall be tried by a court-martial. Thus, Sirs, in vain do you boast of your commission from Jesus Christ—in vain talk loudly of apostolicity, catholicity, sanctity and unity—high sounding phrases, but void of meaning and truth;—like the hollow sound of an empty drum; *vox et præterea nihil*. You have deserted the ranks of the friends of Jesus—you are fighting against the Gospel of the Apostles and Evangelists—you preach another Gospel, and revile those who preach the true one—being found in the ranks of the enemies of God, you and your system will be tried before the bar of common sense, according to the laws of Holy Scripture, you will be found guilty and cast. “These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords and King of Kings.”

I now proceed to show that you are not the lawful successors to the Apostles.

Saint Peter, said to be the Prince of the Apostles, never was Bishop of Rome—any one who compares the Acts of the Apostles with the Epistles, will easily see that it could not be without such an important matter being alluded to in some place; as well might we expect to see a detailed history of the Church of Rome written without any mention made in it of the Popedom or any Pope, or expect Walter Scott to write a narrative of the French Revolution and the consequent wars with England, without once introducing the name of Bonaparte—the thing is impossible.

But what signifies it whether he was or not? what would it profit you if every link through which you trace up your succession from the fisherman of Gallilee, was as sound in degree as it is rotten? Ye are the successors of the Apostles forsooth! In what, let it be asked, ought this Apostolic succession to consist? Should it not consist, in a great measure, in being possessed of many of the qualities and dispositions that distinguished those primitive Teachers in doing and teaching in some manner, what they did and taught? what good would it be for a person to boast of succeeding to a man of large estate, if he could not call a single acre of it his own? what good to be the successor of an eminent counsellor at the bar if a man has neither law nor learning in his head? what good to succeed a tradesman in his business, and know no more of the trade than a child? what good is a shell without a kernel? Precisely similar is your Apostolic succession. That this may appear so plainly, that even the little child that goes to neither pay-school or free-school cannot but understand it, let us draw a comparison between your doctrines and the Apostles:—

1st.—The Apostles openly appealed “to the Law and to the Testimony, and highly praised those who searched the Scriptures to prove whether they taught them the Truth or not”—(Acts 17 c. 11 v.) You appeal, for the proof of your doctrines, to uncertain traditions, and decrees of Councils contradicting each other—Council against Council and Pope against Pope; and you scold and curse those who examine your doctrines by the Word of God.

2d.—The Apostles would have children learn the Holy Scriptures from their infancy—(2d Tim. 3d c. 15th v.)—you would rather they should continue ignorant, and pretend you will bring down the curse of God on those who, in sending their children to any school they please, exercise “that liberty of conscience which is the inherent right of all mankind.”

3d.—The Apostles were forbidden to be Lords over God’s heritage—You would Lord it over both the bodies and consciences of men.

4th.—The Apostles prayed in a language understood by the people, and commanded those who would not do so to be silent, and not officiate in the congregation in an unknown tongue—(1st Cor. 14th chapter)—You, contrary to the express commands of Scripture, say Mass in the Latin language, which the people do not understand.

3d. — The Apostles gave the wine as well as the bread, to the laity, to be drunk in remembrance of the Lord's blood shed for them—You deprive the people of the Cup, and thus prevent their obeying the dying command of the Saviour—"Drink ye ALL of this;" and of St. Paul—"Let a man examine himself, and so let him eat of that bread and DRINK OF THAT CUP"—(1st Cor. 11th c. 28th v.)—There are some, who are still members of the Church of Rome, but will not receive the Eucharist at all, because the Priests do not give the cup as well as the bread.

6th.—The Apostles directed their prayers, and the supplications of the people to the Christ of God, who came down from heaven, and was born of the blessed Virgin Mary: you pray to, and lift up for the people to adore, a Christ of your own making, that never came down from heaven, but grew in a corn-field, that was not born of the Virgin Mary, but was fashioned in a mold.

7th.—The Apostles forbid the worship of the dead—making images or bowing down to them: you pray to the dead, for in your Breviary, this prayer is to be found, *Domine exaudi orationem meam, et clamor meus ad te veniat*—"Oh, Lady, hear my prayer, and let my cry come unto thee."—You have images of our Lord, and pictures of St. Patrick, and other Saints, in your Chapels; for the people to bow down before—and the second Commandment written in the 30th chapter of Exodus, 4th and 5th verses is excluded from your Catechisms, because you are afraid to let the children see how expressly it condemns all such images and worship; while with the most absurd inconsistency, you loudly appeal to the curse pronounced against any one who either adds to, or DIMINISHES from the word of God—(Revelation, 22d chap. 18th and 19th verses)

8th.—The Apostles taught that "the dead who die in the Lord, are blessed from henceforth and that they rest from their labours"—(Rev. 14. c. 13 v.)—"That as the tree falls, there it shall be."—"That the dead know not any thing; neither have they any more a portion for ever in any thing that is done under the sun"—(Eccl. 9th chap. 5th and 6th verses.)—"That the blood of Jesus Christ cleanseth us from ALL SIN"—(1st John 1st c. 7th v.)—You teach that there is a Purgatory, where the soul is to be tormented for what you nic-name, "Venial Sins"—and where its sufferings can be mitigated by money paid to you for Masses.

9th.—The Apostles taught that Christ made but one offering for sin—that by one oblation of himself once offered, he hath for ever perfected them that are sanctified; and that "there is NO MORE OFFERING FOR SIN." You teach that you can make every day on your altars an offering and sacrifices for the sins of the living and the dead.

10th.—The Apostles taught salvation by Grace, through faith, without the deeds of the law—that the righteousness of Jesus Christ is imputed to the believer in him, as the sinners guilt was imputed to the suffering Saviour. That salvation is "the gift of God, not of

works lest any man should boast." "That he hath delivered us and called us with his holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the times of the world." "That good works cannot put away sin in the sight of God; though very necessary as the genuine proofs of conversion, and the never-failing fruits of faith." These Apostolic doctrines may be seen in your own Downy Bibles.—Isaiah, 53d chapter.—Rom. 3d and 4th chapters.—Phil. 3d chapter.—Ephesians 2d chapter.—2d Tim. 1st chapter.—You, on the contrary, teach the NEW LIGHT doctrines (and what is new-light, but new inventions in religion?) that good works deserve grace; help to purchase a title to heaven; and that self-inflicted penance is a good work atoning for sin, and meriting Divine favour.

Where now is the child, who, seeing this contrariety between your doctrines and the Apostles, can be so ignorant as not to perceive that those who have not Apostolic Doctrine, can have no claim to Apostolic succession? There is a tradition in India, that Saint Thomas preached the Gospel there. Suppose the Brahminical Priesthood were to claim succession from him, and assert that the worship of Juggernaut was the Religion taught by that Apostle, and handed down through tradition, would they not have just as good a claim on our belief?—are not the Holy Scriptures as much for Juggernaut as for Purgatory? Is there not as much Scriptural authority for the worship of that Indian Idol as for your worship of the dead?—or, suppose the old hag who superintended the orgies of the miracle-working grave in Roscommon Abbey, were stoutly to assert that all her hodge podge mummeries are truly Apostolic; that to eat the putrid clay she sells, mixed up with new milk, is the very pink of orthodoxy, and that such was the command of the Apostles, and the practice of all the primitive Christians; I ask would not her apostolic hagship have just as much authority from the Scriptures for administering her horrid mess, as there is for Holy Water, Holy Candles, Holy Cords, Blessed Rings, Scapulars Indulgences &c. &c.

If we enquire into your claims of succession to the Christian meekness, humble-mindedness, and brotherly love of the Apostles: in what part of your Chapel proceedings are we to look for the links of that golden chain,

"That heart to heart and mind to mind,
In body and in soul doth bind?"

We are told by the Apostles, that the wrath of man worked not the righteousness of God—That the servant of the Lord must not strive, but be gentle to all men; in meekness instructing them that oppose themselves. But where do we find them holding up any one to the ridicule and execration of the people? shew us the chapter and verse where they desired the people to throw boiling water on any who read the Holy Scriptures for them? where they order children to be drowned by their own parents rather than have them learn to read the Word of God, or threatened that the parents themselves should die like dogs by the side of a ditch?—where they publicly scandalized those who read, or heard the Scripture preached, and cursed any one who would speak or deal with them? In what part of the writings of the Apostles and Evangelists will we find a catalogue of those abusive epithets belched forth at your Meeting on the Lord's Holy day, in a place you call a house of prayer? if you cannot point out chapter and verse, at least let us see some well-authenticated *Tradition* that such things are Apostolic.

Men of Latin and Greek, was it for this you toiled and studied through Maynooth's Protestant supported College? was it for this you waded through ponderous volumes of Delahogue, and the *conciliatory* pamphlets of M^r Hale? were those the arguments you learned in your Halls without Bibles—and lectures without Christianity? Men of Latin and Greek, can you find

no weapon of controversy but those you rake up from the purlieus of Billingsgate? For shame,—no one ever was canonized for throwing dirt,—even a fool can perceive that you make use of such means, because neither Truth, Common Sense, or the Bible are on your side. Are ye the successors of the Apostles indeed?

Let us suppose the Nobleman, whose character as a Landlord you had the assurance to traduce, were to give orders for a magnificent Castle to be built in the place where the ancient mansion now stands near the town, conceive him making an agreement with a number of Architects and tradesmen to complete the work; to each of whom he gives a plan and specification of the building, wherein the site, dimensions, and proportions of every story and chamber are clearly pointed out, with strict injunctions to execute every part according to the rule laid down.

The work is commenced; the foundation is laid according to line and rule; but lo! in process of time the architects and tradesmen neglect and lose their plans, with a very few exceptions; for some months the work goes on something like the original design; but, by degrees, innovation makes sad work. The builders gradually lose the traces of the plan, and forget the design of the whole. The stories and chambers lose their regular proportions, and many an unsightly addition deforms the once beautiful building.—At length some copies of the original plan are discovered—a reformation takes place among a part of the builders, who are determined to conduct the work according to the plan of the employer. Immediately an uproar is raised by those who dislike reformation; undervalue the copies of the original plan, and despise the founder. They call meetings—(very like that at your Chapel,)—they collect the labourers;

they appoint a chairman; they abuse those who appeal to the original plan and specification. Instead of a rational and candid enquiry into the truth of that appeal, and the genuineness of the plan brought forward—they scold and call names:—“we alone,” cry they, “are the antient and lawful architects; our plans are the true ones; we have them from successive tradition—these people are of modern date—impostors, enthusiasts, hypocrites and new-lights. Let none of our workmen or labourers listen to them on pain of our weightiest vengeance—and above all things, do not look at their plan and specification, lest you should take a wrong meaning from it!” For a while they succeed in deluding a great many. But *magna est veritas, et prevalebit*,—Truth will conquer all obstacles. The comparison of the original plan with the deformed building—common sense, and increasing discussion among both, tradesmen and labourers open the eyes of some every day:—In the meantime, home comes the Nobleman from his tour, expecting to find all things executing as he had commanded.—Who, I ask, will he approve of as true and faithful builders? Who will he consider the legitimate successors of those who laid the foundation? Who will he dismiss from his house, and who will he direct to take away the deformities and additions from his beautiful plan, and carry on the building to its top stone? I will not insult your understandings by answering these questions, which the meanest capacity must comprehend.

Having now shown whose successors you are, not, I proceed to enquire whose you really are:—You lay claim to antiquity, and it must be confessed that your pretensions are well founded. Your succession, as Mass Sacrifices, can be traced up to the most remote age of the world. Cain, Rev. Sirs,

the eldest son of Adam and Eve, was the founder of the Mass. Cain offered up the first Mass. [This will be clearly seen by comparing him and his sacrifice with you and your Mass.

Cain offered the fruits of the earth as an expiation for his sins—You offer the same—flour and wine, which are the fruits of the earth, as a sacrifice for the sins of the living and the dead.

Cain's sacrifice was presented in self-righteousness as the work of his own hands, there was no shedding of blood in it, indispensably necessary for the remission of sins—(Heb. 9th c. 22d v.)—and it did not typify, or figuratively represent Christ, and prove his sole dependance on him for pardon and salvation. Thus the Mass sacrifice is founded on self-righteousness—there is no shedding of blood, and consequently “no remission of sins.” There is no figurative representation of Christ in it, for it pretends to be himself body and blood, soul and divinity; nor does it prove your sole reliance on him, for you associate with him in that Sacrifice the Virgin Mary, Peter and Paul, and other Saints.

Cain was very wroth with his brother, and killed him “because his own works were evil and his brother's righteous.” Thus, as was evident at your meeting,—you were very wroth with Christ's Ministers and people, and held them up to the hatred and ridicule of the multitude.

Cain's Sacrifice was rejected—so is yours, for “there is no more offering for sin.”

Cain then was the father of the Mass; and the child will ever continue to bear the hideous resemblance of its unnatural parent, until He, who “cursed him from the earth,” shall consume it with the Spirit of his mouth, and destroy it with the brightness of his coming;

But the ~~Israel~~ Priests can claim succession from Royalty itself. In the thirty-sixth chapter of the Book of Jeremiah, we read that the Prophet wrote down the words of the Lord in a roll of a book, even the words that the Lord had spoken against Israel and Judah,—In the 21st verse, we are informed that “the King (Jehoiakim) sent Jehudi to fetch the roll, and Jehudi read it in the ears of the King, and in the ears of the Princes which stood beside the King: now the King sat in the winter-house in the ninth month, and there was a fire on the hearth burning before him, and it came to pass that when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed.”

Reverend and Right Rev. Bible burners, behold your prototype! you are the genuine successors of King Jehoiakim. He burned the roll because in it the Lord testified against his evil deeds, and threatened to punish them. You burn, drown, and bury the Bible because it exposes and condemns your corrupt doctrines, and superstitious practices. But look well to it, royal Anti-biblicals; read the conclusion of the chapter and tremble at the fearful woes denounced against the destroyers of God's blessed word.

You are the successors of the Scribes and Pharisees—this he ~~who~~ runs may read. They sat in Moses's chair, and what use did they make of that opportunity? how did they employ their office? They had the Key of knowledge, but they entered not themselves, and them that were entering they hindered—so do the Priests of Rome. They boasted of tradition; but what kind of tradition? “They made void the word of God by their traditions and commandments of men”—so do the Priests

of Rome. They rejected, reviled and persecuted the Redeemer—so do the Priests of Rome reject, revile and persecute the Gospel and the people of Christ. They corrupted the Gospel by their own additions and inventions!—so do the Priests of Rome, and what renders that corruption more fatal is, your pretended assumption of infallibility renders it impossible for you to retrace a single step.

But you cannot only claim succession from antiquity, Royalty, and learning, you may boast of having one of the greatest conquerors that ever drew a sword on your side; Rev. Sirs, you are the practical successors of Mahomed!—the Sword or the Koran was his war cry. The Church or the Inquisition has been Rome's cry amid groans of tortured victims and torrents of human blood.—“But where is the Inquisition in Ireland?” you will say. I reply—“In every parish.” Witness the rage excited whenever any Roman Catholic dares to exercise “the inherent right of all mankind—Liberty of conscience;” the furious efforts to suppress religious inquiry—the wrath against the Bible and Scriptural education—the cursing and railing and exposing that take place every Sunday in the Chapels wherever Bible-reading or Scriptural Schools are; the exciting of the people to hate, not to speak to, or deal with, their neighbours—and for what? for displeasing a Priest—for reading the Holy Scriptures—for going to hear a Protestant Sermon or lecture? Has Rome taken out a patent for cursing and scolding? What new company must be formed to insure persons and property in Ireland against the risk of Priestly vengeance?

But let us suppose for a moment, that for any son of the Church to look into a Bible is to commit a greater crime than if he stole a cow; that for

sending his child to a Scripture school he deserves to be sent to Botany Bay; and that for hearing a Protestant sermon he ought to be hanged up forthwith, without Judge or Jury. Well, what then? Are you to be executioners of wrath; are you to "take the sword in one hand and a coal of fire in the other," (if I may borrow one of the expressive phrases used at your meeting,) are you to strive by curses, imprecations and menaces to counteract the progress of free inquiry, which you would encourage instead of repressing; did you not know that it brings with it the annihilation of your system; are you thus to endeavour to stop the work of the Lord which he is blessing with abundant success, which is as fruitless for you to oppose as

To fix your foot upon the ground
And stop the planet rolling round.

Why not follow the example of those whose successors you pretend to be?—"in meekness, instructing them that oppose themselves." Why not go to such persons, reason, expostulate and persuade them as would become christian Ministers? Why curse, rail at, and abuse? Why hold up to the ridicule of the people? Why denounce your powerless curse, and pretend to bring down God's upon them? But what need to ask such questions? The Roman religion has now but *one* hold on the great mass of all discerning people in this country—that hold is FEAR; it is notorious that fear alone prevents thousands from expressing the convictions of their minds as to many of the errors of your Church; FEAR alone keeps them from thronging Protestant places of worship—neither the person or property of any poor man is safe from the moment a Priest fulminates his anathemas against him.—Loose but the iron chain of terror that binds down

the body and the mind of the peasant under his Priest, and Ireland is emancipated for ever. Let the dread of Priestly and mob-vengeance be removed (and it is rapidly diminishing;) and thousands will follow the dictates of common sense and the Scriptures, and abandon the Church of Rome which is founded on neither. This all discerning persons are beginning to see. The spirit of the living God is at work among the people—and it is as vain to think they can remain unmoved under his mighty conviction, as to suppose the waters can remain unagitated when the wind bloweth over them. The light of the everlasting gospel is beginning to shine upon the length and breadth of the land, and it brings to man's understanding a testimony in favour of Protestantism, as far superior to your pretended evidences for Popery, as the broad beam of the mid-day sun is brighter than the flickering candles lighted on your altars. The voice of God is speaking to the consciences of the people, and the power of that voice is as much greater than the force of your menaces and maledictions as the thunder that rolls above is louder than the little bell that tinkles at your Mass.

It was intimated at your meeting that of late I feared to circulate any printed letters on Roman Catholic Errors; and that I avoided discussion. This letter is a sufficient answer to the former; and as to discussion, I am ready and willing to meet you all, collectively, or individually, to discuss the essential differences between the Church of England and the Church of Rome—between the “Law Church,” and the Church that has no Law—human or divine—between the tenth chapter of the Epistle to the Hebrews and Sacrifice of the Mass—between the antient Church of Christ and

the modern Church of Rome. These subjects may afford ample canvass and wide sea room.—I doubt not but He who walked upon the waters, and commanded the raging elements to be still, will, in his own good time, educe the peace of his blessed Gospel out of the controveries now agitating the country ; He will turn our native land from being the charnel-house where all the human charities lie buried into a rich repository of “ whatsoever things are lovely and of good report ; He will, by the preaching of his Gospel, calm the jarring animosities of its inhabitants, and stamp the long lost image of God on their souls, even as he changed by his word Gennesareth’s stormy lake into a tranquil mirror reflecting in its bosom the heavens overhead.

Let me, in conclusion, take up my parable once more : We read in the fables of Æsop that the sun and the wind contended one day which was the most powerful, they agreed to decide the matter by trying their respective strengths, to force from a countryman who was travelling, the great coat he wore.—The wind first commenced by assailing him with all his blasts—the storm raged louder and fiercer as he went along, the clouds were brought to assist with their hail stones and rain ; but the more the tempest raged the tighter the traveller gathered his cloak around him, and having his garments compact and close, braved its utmost fur.—The sun then in turn shone out from the heaven ; he chased away the clouds that lingered after the storm ; by his mild and genial beams the dripping garments of the traveller were dried ; at length his rays becoming more and more intense, the traveller threw off his cloak and the sun was victorious. Thus, the demagogues and Priests have been assailing the poor Irishmen with intemperate harangues and lying wonders ; he has been driven to madness and frequently excited to rebellion : his real cha-

racter and dignity of mind are kept concealed in bigotry and ignorance; and he is forced to shroud himself in all the dark and malignant passions that degrade and make him miserable. But a brighter day is beginning to dawn. The Gospel of the Saviour of men is shining upon his understanding. The clouds of error and superstition are already fleeing before the brightness of its rising. Irishmen are beginning to feel that they have no right to be in spiritual bondage to any one; that the faculties God has given them are their own, that they have a right to the free exercise of them in religious inquiry, without being impeded or controuled by their fellow mortals—they will soon throw off the slough of the degrading superstitions in which they have been so long involved, and stand forth the acknowledged workmanship of Him who will create them unto righteousness and good works. Then will Ireland, indeed be happy and free, when its inhabitants from shore to shore shall possess and know the Sacred Scriptures; when to the name of Jesus, only, and not to Picture, Priest, or Waser, every knee shall bow, and every tongue confess that He, alone, is Lord to the glory of God the Father.

I am, Reverend, Sirs,

&c. &c. &c.,

WILLIAM BAKER STONEY.

The two following letters were received by The Rev. W. B. Stoney, from Mrs. L. S. C.—e.

SANITY LETTER.

"TO MR. WILLIAM BAKER STONEY, OR IN HIS ABSENCE, TO ANY FRIEND OF HIS IN CASTLEREA."

December 8, 1827.

SIR, having been favoured with the ebullitions of your wandering brain, directed to me, *charity* letter, in which you address the clergymen presiding at the Castleroa Meeting, 4th November. To

prevent your charitable donations from being so misapplied in future, I sit down to acknowledge the stupidity of my understanding, in not being able to connect the proofs and illustrations in this brilliant production, so as to look upon it in any better light than a desultory sort of sporting, embracing comparisons, anecdote and fable.

Happy for my limited abilities, (with which I presume to note a few of your remarks,) your letter being (excuse an Housekeeper's simile) like an ill-assorted patch-work quilt, I may venture to offer my objections to the beginning, or the end, or the middle, without connexion obliging me to take it in detail.

What you call your *first*, admits, that Jesus Christ commissioned his Apostles to go and teach all nations, promising to be with them always, even to the end of the world.

Pray, how was the promise of this divine Architect fulfilled, when you represent our Priests bungling at the grand structure they were left to erect? whilst you felicitously represent as a mansion house of the blessed Lord, who (I dare say) was held up in his true colours at Castlereagh. Let me continue the comparison, and suppose that *such* a Lord came to fault the workmanship of the true builders, and seducing same, induced them to commence with him, a more fanciful mansion, where the workmen, like those of the tower of Babel, becoming unintelligible to each other, branched out into Reformers, Jumpers, Seekers, Swimmers, Dippers, Quakers, Methodists, New-lights, Brip-lights, and a thousand other fallacious lights. Now, I certainly would rather continue with the original masons, (though they should set an odd stone in the rough) and should expect more thanks at my master's return, than if I had departed with the new-comers to build where he marked no foundation. Again, your own manual proves you to be the deserters, where, like the blood on a murderer, you forget to wipe out an injunction in the visitation of the sick, to confess your sins to the Priest; and in the same book you have a catalogue of all those fasts which you are so outrageous at our observing, as you condemn any degree of dependance on good works, to which we attribute no efficacy but through Christ. You say there is no more offering for sin, not even a contrite and humble heart! when you becomes such, neither shall I despise it. I shall conclude glancing at your fable of the wind and sun, telling you that the Catholics, amidst all the storms and petty blasts that surround them, shall still more earnestly shelter themselves with the shield of faith—never resigning it, until removed by that heavenly Beam which is where faith shall be no more.

L. S. C—

Oh, wondrous shield! that fearless can withstand

The babbling Preacher, and the bribing hand;

Yes, sheltering mantle, thou shalt brave the storm,

Whose ruthless venom wakes these feel more warm;

No, quailing soul shall part thee from our grasp;

The more they rave, the closer we shall clasp.

P. S.—I have this moment discovered, that a passage in your letter, which, on the first reading, appeared to me to be the most consummate jargon of the whole, is absolutely the only good thing in it, being a much better riddle than *Scamper's*; and as I have expounded it, I hope you may, without shying the enemy, strip thirty of your hypocrites of the first secret service money they shall receive, and send it to me as my reward.

The riddle is as follows:—

What good would it be for a person to boast of succeeding to a man of large estate, if he could not call an acre of it his own? what good to be the successor of an eminent counsellor at the bar, if a man had neither law nor learning in his head? what good to succeed a tradesman in his business, and know no more of the trade than a child? what good is a shell without a kernel?

The following is my exposition:—

You say to our Priest, thus:—

What good to succeed to the Priesthood when we have the tithes? what good to be the successors of the first counsellors, when you have not the wit of Luther and Calvin to make the statutes of your law accommodate your taste, &c. &c.? what good to be traders in spirituality, without understanding Bible knavery? and what good is the shell of your church without the sweet kernel of Kildare-street?

As you are desirous of appearing in print, I shall have the charity to direct your talent, by recommending you to send the above, with a few more riddles, to be inserted in the *Jew Almanac*, where, possibly, your productions may escape that contempt, which your bolder endeavours must invariably excite.

TO MR. W. B. STONEY, CASTLEBARA.

SIR, In a moment disposed for ridicule, I again took up your witty prediction. You may well talk of a God in your fields; there, indeed, grows your God—to the sore cost of the poor tiller.

You say there are many Catholics who will not receive the Sacrament, because we do not take the cup.—*Pretentious barber!* Know they are not Catholics who profess a divided faith; and as you resort to fables, I shall quote from a play, reminding you of the dilemma your friend, the Jew, was in, when he was ordered to take his allowance of flesh without blood. I shall conclude in true Connaught style, by saying, no more at present from

L. S. C.—e.

TO MRS. L. S. C.—E.

MADAM,

January 3, 1828.

ON Christmas day I had the pleasure of receiving your polite and witty reply to the "*Ebullition of*"

my wandering brain," which I suppose, was sent to you by some friend of your own. I would prefer that the many copies of my letter thus sent abroad had been kept to be circulated near home, as many Roman Catholics of this neighbourhood, whose abilities are far more limited than yours, were, and still are most anxious to have that exposure of Romish Inventions and Superstitions. As it is the privilege of a Lady to say what she pleases; and the duty of a Gentleman to bear with patience, and even to be thankful for the most direful effects of her displeasure, I shall pass by without remark the angry part of your letter.

The letter, for writing which I have had the honour of receiving your animadversions, proves indeed that the modern Church of Rome is an "ill-assorted patch-work;" the Traditions and Inventions of men assort very badly with those pure and heavenly doctrines taught by the Apostles; as you may learn from the perusal of St. Paul's Epistle to the Romans. I beg to refer you again to the Scripture proofs in my letter that Jesus Christ never commissioned the Priests of Rome to teach the doctrines now taught in that Church. They have indeed, egregiously bungled at the grand Christian Structure. The Mass, celebrated in a tongue unknown to the people, may well be compared to the Tower of Babel, which it resembles in more respects than one, being, like that great and wicked undertaking, reared in direct opposition to the King of Heaven, and with the vain hope that it can preserve from the wrath that is to come, which can only be done by the *one* great and finished Sacrifice on Calvary's Cross, as is fully proved in the tenth chapter of the Hebrews. You mistake in thinking that I condemn confession of our faults, or fasting—in the Scriptural sense,—I find them both spoken of in the word of God, and

so far as they are there recommended would willingly encourage their practice ; but to make private auricular confession, or fasting, as a penance necessary for obtaining forgiveness of sin, to teach that fish may be eaten and flesh may not, on certain days, under pain of mortal sin—or to call either of them Sacraments ; that indeed is the *ne plus ultra* of patch-work.

Your letter says, “ we attribute no efficacy to “ good works, but through Christ—you say there “ is no more offering for sin, not even a contrite and humble heart.” This proves that you mistake the nature of the Gospel of Christ. The monstrous doctrine of Supererogation, invented by the modern Church of Rome, teaches that a person may do more good works than are necessary for his salvation : but the Holy Scriptures attribute no efficacy to good works as to the all-important object of procuring our justification before God—no, not even “ through Christ”—for then they would derogate from his finished work, and leave man something to boast of : while the same Scriptures inculcate the practice of Good works, and insist on them as the fruits of faith and proofs of genuine Christianity.

I grieve to see that you think an humble and contrite heart can be an offering for sin. Ah, Madam, study the Book of Truth, which was given to be “ a lamp unto our feet, and a light unto our path”—119th Psalm, 105th v.—“ which is able to make wise unto salvation—2d Tim. 3d c. 15th v.—apply to it those faculties which God has given you in no small proportion—you will there be taught that nothing of that kind can be accepted (no, not even through Christ,) as an offering for sin. Sacrifices of thanks-giving—praise—adoration—humbleness, and brokenness of heart, a believer may

indeed offer daily.—His whole body and spirit should be rendered up a living sacrifice—(see, Romans xiiith chap.) but not for his sins. One atonement, and *one alone*, can you with safety to your soul depend on. Look on Him who “was wounded for our transgressions,” with full belief that his work is sufficient by itself to purchase and secure for you a title to an inheritance beyond the skies, and he will bestow on you, in addition to a free pardon of all your sins, an humble and contrite heart, a holy and consistent life.

The objection you bring forward respecting Protestant Sects, is one that the enemies of the Christian Religion might with as much reason have advanced against the Apostles themselves—even in their times there were divisions—“Some of Paul, some of Apollos, some of Cephas, some of Christ.” (See 1st Cor. 1st c. 12th v.) If you have the slightest wish for it I can give you a list of Roman Catholic Sects and divisions, three times more numerous, and some of them ten times more numerous than those you have furnished. Divisions and Sects, then, are no proof against truth being on the one side or the other: but the grand test is, “To the Law and to the Testimony”—by that we should “prove all thing, and hold fast that which is good.”

Your exposition of your own riddle is very clever and amusing, but I fear it will not be in my power to prevail on any of my “Hypocrites” to give you any of the hard cash they ever did or may hereafter receive.—Permit me, however, to correct your interpretation a little:—

“What good to pretend to be sacrificing Priests, when God has forbidden any more sacrifice for sin to be offered?—What good to rail at and abuse Luther and Calvin, and the Protestant Reformers, when all sensible persons are beginning to see, that

the reason we do so is, because we cannot answer in any other way their Scriptural refutations of our errors?—What good to affirm that our Church is founded on the Bible, and the Bible on our Church, when all who read the Bible, unless hoodwinked by our infallible interpretation, must see that our Church is against the Bible and the Bible against our Church?—What good to have the *mob* on our side when the Biblicals have *truth* on theirs?—What good to curse and scold, and abuse from the altar those who are preaching the Gospel, when we can no more arrest its progress than stretch up our hands and pluck down the sun from the firmament? What good to build any more parish chapels, when the Kildare-street and other Education Societies, are robbing the country of that ignorance which is the mother of devotion in our Church, from whose pestiferous interference the people will soon learn that a Church which deprives them of half the Sacrament of the Lord's Supper, and substitutes the traditions of men for the Gospel of Jesus Christ, is worse than a shell without a kernel?

The "dilemma of my friend the Jew," was rather a curious one. We are told that he lent a large sum of money, on condition that he should either be paid on a certain day, or in default thereof, cut a pound of flesh off the debtor's body. When the day of payment arrived, the money was not forthcoming, and "my friend the Jew" whetted his knife, and demanded his contract; the judge was appealed to, and obliged in justice to confirm the demand.—"Give me my pound of flesh," exclaimed the Jew, brandishing his knife; while the poor debtor stood trembling from head to foot. "Fair and softly, Sir," interrupted the judge, "cut off and take your pound of flesh, according to your contract; but do not dare to take one drop of human blood."—The Jew stood aghast—the debtor offered him his pound

of flesh, but this he refused, because he was not to touch the blood. Now, were I a Roman Catholic, I would, in this respect, imitate "my friend the Jew"—I would go to my Parish Priest and say—"Sir, the Apostles of our Lord got the cup from their Divine Master's hands—the entire body of the christian converts at Corinth drank of the chalice, 1st Cor. 11th c. 26th and 28th v.—the people for 1400 years received in both kinds—Pope Gelasius declared that the Eucharist could not without sacrilege, be received in one kind only—our ancestors in this country used to drink of the chalice, as well as eat of the bread—our blessed Redeemer commanded the one as well as the other to be received by the faithful, in remembrance of his death and passion—and I will not take the wafer from you unless you give me the chalice also."

Hoping that what I have written may be taken in good part—that some of it may lead to serious reflection and study of the Holy Scriptures, and that none of it may give offence,

I remain, Madam,

Your faithful Servant,

W. B. STONEY.

P. S.—As you seem to be well acquainted with the Protestant "Manuel" and the spots of Popery remaining in it, as you say, like blood upon a murderer's brow, may I request you will send over to the next Priest and borrow his Breviary, which was compiled by authority you believe infallible. Compare that production with our Book of Common Prayer, the composition confessedly of fallible men. You yourself shall be the judge which of them has most of the wisdom that is from above. If the latin of the Priest's Breviary is too difficult for you, any classical school-boy in your neighbourhood will translate out of it the following stories from among

a thousand like them ;—“Pope John, being on a journey to Corinth, and in want of a quiet and comfortable horse, borrowed one which the lady of a certain nobleman used to ride. The animal carried the Pope remarkably well ; but when the lady attempted to use it again, she was thrown off every time she ventured on the saddle. The Breviary gives this reason :—The horse felt indignant at having to carry a woman, after having the Vicar of Christ upon his back.” The Breviary also relates that the house in which the Virgin Mary lived in the land of Judea, was carried through the air by angels to the coast of Dalmatia ; from whence it took another *jump* to Loretto, in the Pope’s dominions. Even you, will confess that our modern JUMPERS themselves never took so great a bounce as that.

You will read in the Breviary, of Saints who sailed on their cloaks, as if on board ship, carrying sometimes several Monks with them ; of Saint Francis, of Rome, who could stand for a long time in a river without being wet ; of St. Bridget, who before she was born saved her mother from drowning ; of St. John a Deo, and St. Peter Celestinus, at whose birth the bells began to ring of their own accord ; of swarms of bees who built honey-combs in the hands of St. Ambrose, St. Peter Volascus, and St. Isidore ; of a baby saint who had her face changed into a rose, from which her name was given her ; of the infant Saint Philip Beniti, who when only five months old, scolded his mother for not giving alms to some begging friars. In short, were I to go on translating the stories of saints from the Breviary, the authorised Book of Prayer of the infallible Church of Rome, a large portion of which she commands her Priests to read daily under pain of mortal sin, if any omit it, you would think I was amusing you with tales of goblins and fairies :—Such

are the miracles of saints, who could not be burned though shut up in a house in flames—who could not sink though thrown into the sea—who came unhurt out of caldrons of boiling pitch and fat—who lived two or three days with their heads nearly cut off—and who walked three miles with their heads in their hands!!!

Hide your diminished heads ye “jumpers and seekers, swimmers and dippers, new-lights and blue-lights;” your extravagancies and falsehoods are rejected by all true Protestant Churches, while your brother fanatics of the Breviary receive the maternal embraces of the holy mother Church of Rome, nor is there a superstitious absurdity under the sun that has not its parallel there. And thou, O Johana Southcote, lament that thou wert not born three or four centuries ago, for then you would be enrolled in the catalogue—a Princess among the wonder-working saints of the Breviary, the glory and admiration of every Roman Catholic reader.

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TO THE PARSON WHO SIGNS HIMSELF

“WILLIAM BAKER STONEY.”

“And through slothfulness shall they, with feigned words, make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”—2. Peter, 2 c. 3. v.

REV. AND MILITANT SIR,

YOU are, truly, a most chivalrous man. Unbroken by defeat and unsubdued by public derision, you again present yourself in the lists of Religious disputation. To ordinary adventurers, the repulse which you encountered from the Protestant Rector of Castlereagh, the successful exposure of your interested views, and pestiferous Doctrines, and the marked indignation of an outraged people, would have been enough. But there ever is a desperate boldness, or an unblinking effrontery, about obliquity of design, which often bears

men up in scenes of difficulty and danger; and gives an air of honest firmness, and virtuous defiance, to dashed knees, and hearts but ill at ease. You have well-accoutred Squires, too, in the ranks of the Police. Sancho's of tried fidelity, dexterous in Biblical jousts, and saintly tilting; and without disparagement to your valour it may be concluded, that if overborne by the aggregated Priests, whom you have defied to mortal combat, it is your intention to trust to their well-tempered steel, and "Reformed" devotion. To enter the lists with such a champion is, certainly, most hazardous, and fearful. I am conscious of my temerity in venturing to measure weapons with the mighty rampant Goliath of Ballinlough, who, exulting in his prowess, presents himself undismayed before the whole host of Rome. But it may be—(to see your own saintly illustration)—“that the pebble from the brook, when flung by the arm of the little David, may sink deep in the forehead of the vanquishing Giant.”

Erasmus, in his controversy with your fierce and beasty progenitor, Martin Luther, often laments his hard fate, “in having been doomed to contend with a wild boar.” I shall not here, however striking the likeness, and apt the representation, deplore my own hard fate, in being obliged to contend with a certain grave, though not over sapient, animal, of another species. Self-respect, in spite of your coarse and impious ribaldry, will make me courteous. I cannot, however, but lament my misfortune, in being doomed to encounter a raving enthusiast, so little acquainted with the rules of right reasoning, and correct diction, as he is with those of good manners. I know not, Sir, whether you be a “man of Greek and Latin,” as you so properly designate the Priests; or whether for the six words of classical quotation, which your precious epistle contains, you may not have had recourse to an interpreter. All I know is, that you studied in a “Reformed” University, and that you write “broken English.”

You set out by charging the Priests with having substituted ribaldry and abuse, for argument, and meek remonstrance, while in the sequel of your shapeless, and chaotic epistle, you discharge more of impious invective, and foul vituperation, than is to be found in the records of Religious Controversy, except perhaps in the execrations outpourings of John Knox, or “Brimstone Cooper.”

“You do the wrong, and first begin to brawl,
But then you sigh, and with a piece of Scripture,
Tell them that God bids us do good for evil.
And thus you clothe your naked villainy,
With old odd ends, stolen forth of Holy Writ.
And seem a Saint when most you play the Devil.”

Religious disputation when conducted with temper, good feeling and moderation, may lead to happy results. It may not, indeed, produce conviction, but it will surely beget mutual charity. The combatants may not agree upon speculative dogmas, but they will assuredly awaken, and promote the holiest and kindest sentiment of our

nature, Christian benevolence. But, Sir, neither peace, nor charity, nor religion, can govern the man, who, for these amiable and salutary qualities substitutes, as you have done, calumnious asperity, and blasphemous reviling. No, Sir, his unholy purpose stands revealed. Discord, exasperation, and consequent advantage, are his objects.

If your late verbose "Broadsheet," be a transcript of your mind, I must pity your intellect, as much as I despise your acquirements. Stale calumnies, and driftless similitudes, disgusting cant, and revotting impiety. Mahomet and the Apostles, Priests and Brabains, the Koran, the Gospel, and *Æsop's Fables*, are all buddled together in ludicrous confusion. I was, indeed, forced to smile at the heterogeneous and unsightly mass. But when I saw the trundle, and ignorance of the village polimix, "old hags," the Koran, and *Æsop's Fables*, substituted for logic, learning, ecclesiastical history, and the ancient Fathers, I was forced, in sober sadness, to exclaim, in reference as well to the Religious novelties which you advocate, as to the allies whom you have chosen. "the time spoken of by St. Paul has arrived *"When men will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears; and will turn away their hearing from the truth, but will be turned to fables."*

You have chosen, Rev. Sir, to select for your point of attack, the Apostolic purity of our Doctrines, and the legitimacy of our succession. When you shall have learned to use argument instead of assertion, to deduce conclusions from established premises—for the process of induction which you have adopted, seems derived from some Bible-school Master, or Jumping "Spounder of the Word." When you shall have been thus schooled, I may deem your reasonings on the subject worthy of refutation. If I were disposed further to characterize your late furious effusion, I would say in the words of the inspired penman† *"you are a murmurer and a complainer, walking according to your own desires, and your mouth speaketh great swelling words of vanity, having men's persons in admiration for gain's sake."* I would say of it in your own oblate and beauteous phraseology, that it was "like the hollow sound of an empty drum!" or what in vulgar parlance is called lillabolo. Every eye that can behold, and every mind that will contemplate the Catholic Church, Sir, will mark the effulgent impress of her Divine Founder. She alone can ascend, by the unbroken series of her Pastors, to the days of the Redeemer.—She alone can number among her children those holy and illustrious men, about whom the mind lingers in fond reverential admiration—men who stand forth amid the darkness of antiquity, as lights set upon the tops of mountains, to guide poor erring mortals to the house of unity and peace. The martyr at the stake, resigned and calm—the tender virgin amid the austerities of the

* II. Tim, 4 c. v. 38.

† Jude, v. 16.

cloister—the mortified Monk, preaching the Gospel to the poor, are evidences of the Apostolicity of her Doctrines; and the Divinity Himself has set his seal upon her purity, in the Miracles by which she alone has been distinguished. To Her alone belongs the glory of having *“taught all Nations,”* of having won *the Pagan and tamed the Savage, and of having planted the Gospel in every Christian Nation, from the rising to the setting sun.”* She has survived the assaults of Heresy, the wasting influence of time, and the revolutions of eighteen hundred years, and she still presents herself, pure and unimpaired, to the homage and admiration of the world, in all the freshness and beauty of youth.—

“As on a mountain top the Cedar shews,
And keeps his leaves in spite of any storm.”

Thus are manifestly fulfilled in her the promises of the Redeemer, that *“the Gates of hell should not prevail against her,”* and that *“He would be with her always even to the end of the world.”* “There are many things,” says St. Augustine. “which keeps me in the bosom of the Catholic Church. The agreement of different people and nations keeps me there. The authority established by Miracles, nourished by hope; increased by charity and confirmed by antiquity, keeps me there. The succession of Bishops in the See of St. Peter the Apostle, (to whom our Lord, after his resurrection, committed his sheep to be fed.) down to the present Bishop, keeps me there. Finally, the very name CATHOLIC which, among so many Heresies this Church alone possesses, keeps me there.”*

Here, Rev. Sir, are evidences of Apostolicity; or if they be not, where are they to be found? Is it in your Church or Conventicle? Ah, Sir, there was in its origin and progress, too much of human passion, and human frailty; too much of pride and revenge; too much of lust and malevolence to be the Church, *“without spot or wrinkle”*—the chaste and retiring Spouse of Christ. Its origin is too recent, and its genealogical roll too stinted to reach up to the Apostles. To the discerning eye, the seeds of division and destruction, have long appeared germinating in her bosom. Her Hierarchy are, as it were, a sapless branch, erst lopped off the Parent Stock, and never re-inserted; and we have the evidence of history that she was engendered in civil commotion, and nurtured in blood; and that voluptuousness, rapine, and massacre, ministered to her erection.

In your late Biblical Manifesto you exclaim, “Rev. Sirs, you are the practical successors of Mahomet! The sword or the Koran was his war-cry.” But, Sir, if you had ever read any thing on the subject, and that you reflected but a little, you would have discovered that Protestantism & Mahometanism, are like as twin brothers, to Pagan superstitions and Heathen philosophy. Mahomet, to give form and feasibility to his scheme, wisely united much of moral truth and Christian excellence. “The Reformers” embodied in their system

* Can. Epist. Fonda, c. 4.

most of the heresies of former ages, and then infused into it a medium of Gospel purity, to keep the mutually repellant and hostile elements together. Mahomet permitted to his Disciples the most intoxicating pleasures of sense, and excluded all that could offend mere animal propensity:—"The Reformers abolished fasting and abstinence, and treated us indulgently to ecclesiastical profligacy and imputed righteousness. In defiance of the counsel of St. Paul, they excluded celibacy, and of chastity they made a mockery. To good works, and mortification they said we shall be the death of ye, and they took "PLEASURE" for their motto. If, Rev. Sir, you be so wedded to Bible-reading as to despise, or be incapable of profiting by, historical research, consult a Musselman and you will find that he will, with instinctive promptitude, claim kindred to the Protestant Church, on the score of resemblance and animal gratification. If you would deign to consult history, Rev. Sir, I think you will find, that the Reformers and their Disciples, were as expert Swordsmen too, as Mahomet himself, and that in testimony of their near alliance, they followed his example. Luther himself, in his reply to Erasmus, boasts of the bloodshed which his doctrines * had occasioned. Erasmus says that "he beheld the Reformers coming from their Sermons, with fierce and threatening countenances, like men who had been hearing bloody invectives." † The principal Reformers were every where employed in fomenting rebellion, and many of them perished sword in hand. And the history of the Reformation in Germany, France, England, Scotland and Ireland, presents details of bloodshed, massacre and woe, from which the heart recoils with horror. Is it not notorious too, that in these our own times, a persecution no less cruel than the sword, one not the less heart-rending and inhuman because it is bloodless, is going forward in this country, wherever "the Reformation" humbug has been got up. The Bible or the Sword is now the cry. You yourself, Rev. Sir, have been known to say to those who have been proof against your reformed address and insidious meekness, "Don't forget the injunctions of your Landlord." Now, at this moment, while I pen these lines, an event is passing which illustrates the truth of my observations. The last remains of a man who had been upwards of seventy years a Protestant, but who lately, in despite of your reformed preaching, conformed to the Catholic Church, are just about to be committed to their kindred clay. Six days before his death he received the sacraments of the Catholic Church. The Holy Sacrifice of the Mass was offered for him at his own house, the day after he had been seized with his last illness. But on the day of his burial, his brothers and kinsfolk assembled, and declared, with tears in their eyes, that if the Priest should officiate at the funeral, it would prove ruinous to them and their children. Pray, Rev. Sir, whom think you now "the practical successors of Mahomet?"

* De Servo Arbitrio.

† De Lebero Arbitrio.

But, Rev. Sir, if your Church be really distinguished by its Apostolicity, surely it can be shewn. Is there no ardent or militant Reformer—no flippant player of the Bible Company, to stand up for her legitimacy? Do, learned and Rev. Sir, favour us with an essay on the subject, in your own nervous, lucid & argumentative way. Prove your Doctrines, your Orders, your Mission; and Jurisdiction, Apostolic, and you can then, with effect, for the edification of the Protestant, and the conversion of the Catholic, class the Priests with the votaries of Juggernaut, and their Doctrines with the beastly Osgies of the Brahmins. But, Sir, until you shall have thus vindicated your claim to this infallible character, I shall not cease to exclaim with the inspired writer, “*I have not sent these Prophets yet they ran. I have not spoken to them yet they prophesied. Therefore behold I am against the Prophets, with the Lord who use their tongues and say the Lord saith it, when I sent them not, nor commanded them.*”

or, in the indignant language of Testallion, † “*who are you at all, or when and whence came you? What have you, Alien, to do with my inheritance? By what right, Parson Stoney, do you sell my Goders? By whose permission do you change the course of my streams? By what authority do you remove my landmarks? I must entreat of you, however, in the effervescence of your zeal, to be careful to preserve the sweet courtesies and charities of life. Truth will not appear less attractive when introduced by urbanity and benevolence, nor can apostasy or insult afford shelter or sanction to error.*—“† How beautiful, says St. Paul, are the feet of them that preach the Gospel of Peace, of them that bring glad tidings of good things!”

Despair, they say, will make a coward brave. The Champions of Protestantism have been every where signally overthrown; Your Schools have been completely emptied; the second Reformation Scheme has failed; the salaries and donations, and gratuities of the Societies will be lost.—As a dernier resort, therefore, you try the efficacy of a Challenge. Now, Sir, though an Apostle has cautioned me against “*strifes of words, from which arise envies, contentions, railings and suspicions: conflicts of men corrupted in mind, and who are destitute of truth, supposing gain to be godliness;*” || YET I ACCEPT YOUR CHALLENGE on the following terms:—

First—That you shall have previously shewn that you are a Priest; that you have received valid Orders, and that you have legitimate authority to preach and teach. “*He that entereth not the Fold by the Door,*” says the Saviour, “*but climbeth up another way, the same is a thief and a robber.*” §. Verily, Rev. Sir, I have no ambition to enter the lists with a Spiritual Fellow.

* *Jesim. c. 23, v. 21.*

† *De Proscrip. c. 37.*

‡ *Rom. c. 18, v. 15.*

|| *Tim. c. 6, v. 4. &c.*

§ *John c. 10 v. 9.*

Secondly—Two Prelates, the one a Catholic and the other a Protestant, shall be appointed Moderators in the Controversy. To erect Laymen into Judges or Chairmen, of a Controversy involving deep theological science would be idle, if not pernicious: It would be virtually to impugn the superior authority of Bishops, and to subvert and bring into contempt all Ecclesiastical order.

Thirdly—A Profession of Faith, distinct and unambiguous, must be made and signed by each of us. Should you avow yourself an adherent of the Church of England, it will be incumbent on you, in order to this unequivocal avowal of your belief, to state authoritatively, and as of universal credence, the doctrines of that Church. If, on the other hand, you shall dissent, in any article of Faith, from the Church of England, as your Spiritual Knighterrantry would lead me to suppose, or if you shall fail to ascertain, and fix determinately and authoritatively, the Religious Belief of that Church, I shall not descend to a Controversy with you—it would be unproductive of any advantage, nay, it would be a degradation to the Church of God, for which I earnestly, however inefficiently contend, to send forth one of her Ministers to dispute with a mere visionary changeling, “who is hurried about by every wind of doctrine.”

Fourthly—A well authenticated instrument shall be produced on either side, signed upon your part by all the Protestant Bishops, and upon mine by all the Catholic Bishops, in Great Britain and Ireland, sending us, severally, as their respective accredited Champions, into the lists of Controversy. It would otherwise be a mere struggle for personal fame, originating in pride and ending in vanity. The Church of God, in virtue of her commission, and by the direction of Paul, “sends” all her labourers into the Vineyard. I, upon my part, relying upon the Divine aid, shall humbly solicit, and do engage to procure her commission. You must also produce your own.

Fifthly—the risk, as well as the prospect of advantage, must be equal. In order to this, another well-authenticated document must be produced upon either side, signed upon your part by the Protestant Bishops, and confirmed by the Legislature of the Realm, and upon mine, by the Catholic Bishops, pledging themselves severally, to the following conditions:—That in the event of your discomfiture, the Protestant Hierarchy shall resign at once and for ever, their houses and Lands; their Tithes and endearing Wives. That their gorgeous Palaces, their splendid Equipages, their extended Domains and Tithes, shall be all restored to their rightful owners, “the Church, the Clergy, and the Poor.” That the Protestant Clergy shall take Orders, or embrace a Religious life in the Catholic Church. And that as there is but “One Lord, one Faith, one Baptism,” so the Catholic Hierarchy alone, shall in future be acknowledged by the State, as of Divine Appointment. And that in the event of my defeat, the Catholic Hierarchy shall at once and for ever, give up their

establishment among the poor. That they shall resign their frugal meal and scanty fare, for the groaning board and costly Viands of the Established Church—their sacred duties in reconciling the dying sinner, and pouring Christian hope into the contrite heart, for elegant ease and the soft converse of the Fair.—That they will give up their hard, though happy labours in preaching the Gospel to the poor, and soothing the sorrows of the wretched, for fastidious luxury and indolence. That they will exchange the slender, but grateful Offerings of a faithful and admiring people, for Tithes wrung from the starving and the naked—and a life of celibacy, and self-denial, for sensual gratification—“*Domus et placent uxor.*”

In conclusion, Rev. Sir, I will only add that you have been the aggressor in this controversy, and that your aggression has been most wanton, violent and vulgar. Should the strictures which it has drawn from me wound the feelings of my separated brethren, it would pain me much. There are among them, men of integrity and worth, whose Religious sincerity and benevolence, I respect and admire. But they will recollect that

“Doves will peck in safeguard of their brood.”

And that conscious truth and innocence, when rudely and calumniously assailed, will naturally assume a tone of impassioned rebuke, and honest indignation.

May God, Rev. Sir, give you repentance to the acknowledgment of the truth, and may you soon be aggregated to the “ONE FOLD” and be made to know the voice of the “ONE PASTOR.” Your Religious hostility, however reckless and fierce, has not excluded you from the charitable regards of

BERNARD QUIN, C. C. Castleroa.

Castleroa, December 7th, 1827.*

POSTSCRIPT.

Recent events, to which you, Rev. Sir, cannot be a stranger, render it necessary that I should add the following to the above *Conditions*:—That you shall enter into a solemn engagement, pledging yourself to indemnify me in all expenses, and injury which I may sustain, should some perfured profligate, in the event of your defeat, be hired to swear away my reputation.

When you shall have signified your assent to the above conditions, I shall inform you of the time and place of meeting, and of the questions which I shall call upon you to sustain.

Perhaps in your next rhapsody you would inform us for what purpose you put the following quere in your last:—“What new company

* This Letter was transmitted to the Editor of the “Register,” on the above day. In the confusion attendant upon the publication of the Trial of Archdeacon Trench v. Mr. Eneas M'Donnell, and M'Garraghan v. the Rev. Mr. Maguire, the Manuscript was lost. At the date of its recovery it was deemed unnecessary to give publicity to this Reply through the medium of a Newspaper.

must be formed, to insure persons and property in Ireland against Priestly vengeance. Would you set the Constituted authorities aside, Sir, and place an Orange "company" for purposes of "vengeance," in their stead? Would you drive us beyond the pale of the constitutional protection, and make us the "mere Irish" again? I know not whether such a fell and ruthless "Company" may not be in progress of organization. I am sure, however, that you have formed a "Company," in these parts, to persecute, and exasperate the Catholic people, and to protect you from Priestly logic and theology. Your late valorous manifesto was a "Joint Stock Concern" after all: So that my addresses must in future be—"To Parson Stoney and Co. manufacturers of literary "hodge podge." Pray inform your "partners," Rev. Sir, that I shall be ready to enter the lists with them "collectively or individually"—(nothing, Parson, like braggart phrase, and words of large dimensions) when they shall have signified their acceptance of the above conditions.

I have been turning my thoughts, Rev. Sir, to some effectual means of putting a period to your disastrous and unhallowed labours. Your longer sojourn in these parts, would truly, be a heavy calamity. You have been long engaged in inflaming almost to madness, by Religious ribaldry the Catholic people: You have been hallooing "Popery" in mountains and dells, Police Barracks and highways. The manumens which you have been pursuing have invariably tended to turn neighbour against neighbour, and friend against friend: They seemed the suggestions rather of the demon of discord, than those of the Minister of Peace; and they dimmed with the very gall of bitterness many a kindly heart in which fraternal charity would love to dwell. Your longer sojourn, therefore, would be a grievous infliction. I have, I think, discovered a plan which will have the happy effect of at once restoring, by your removal, peace and mutual benevolence; and of securing to you the enjoyment of that for which you sigh and toil—Tithes and green acres:—Announce in the *Boyle Gazette*, or the *Evening Mail*, that you have hitherto, like a true "Reformer," carefully suppressed what is urged by the Old Church in defence of her Doctrines; but that if your labours in the advancement of "The New Reformation" should be longer unrequited, you are resolved to submit the following irrefragible testimonies of Holy Writ, and the Ancient Fathers in favour of THE REAL PRESENCE AND THE SACRIFICE OF THE MASS:—

"And he said unto them, with desire have I desired to eat this Passover with you before I suffer—And he took bread and gave thanks, and broke it, and gave it to them, saying, This is my Body, which is given for you: do this in remembrance of me."—St. Luke, c. 22, v. 15, &c. I have received of the Lord, that which I have also delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke it and said, Take, eat, this is my Body which will be given for you: do this in remembrance of me. In like manner, also the Cup after Supper, saying, This Cup is the New Testament in my Blood: do this in remembrance of me.—He that eateth

and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord."—Cor. c. 11, v. 23, &c.

"They do not admit of Eucharists and Oblations, because they do not believe the Eucharist to be the flesh of our Saviour Jesus Christ, who suffered for our sins."—St. Ignatius who lived in the same age with the Apostles.

"Since Christ himself affirms thus of the bread: This is my Body, —who is so bold as to doubt of it? And since he declares that this is my Blood—who will deny that it is his Blood?"—St. Coril of Jerusalem, who flourished about the year 350.—Catech. Mysstagog. 4.

"Let us believe God in every thing, although what is said may seem contrary to our reason, and our sight. Since then his word says, "This is my Body," let us assent and believe, and view it with the eye of our understanding. A person may say, I would wish to see his figure, his shape, his dress. But you see him; you touch him; you receive him into your breast: yet you wish to see his garments."—St. Chrysostom. Hom. on the Math. c. 26.

St. Patrick, Apostle of Ireland, says—"The Eucharist should be received after an examination of conscience, particularly on the night of the Pass. on which, if a man do not receive the Communion, he is not of the Faithful. Among them the periods are short, lest a faithful soul, too long without medicine, should perish; since our Lord says, "*unless you eat the Flesh of the Son of Man you will not have life in you.*"—Canons of St. Patrick, published by Ware, c. 13.

"Columbkille came on a certain solemn festival to his Holy Master and Bishop, Finnian, who was celebrating Mass. It happened by some chance that there was no wine for the *Sacrificial mystery*, and hearing those who served at the Altar, complaining of it, he took the vessel and went to the fount, that he might, as Deacon bring water for the Sacred Ordinance of the Eucharist; and having drawn it he said, "*Here is wine which the Lord hath supplied for the celebration of his Mysteries.*"—Cummian's Life of St. Columba.—Pinkerton, c. 31.

Sedulius, or Sheil, an Irish writer of great eminence, who, according to Usher, flourished about 490, says—("*he took Bread*") that is, at supper, as ye do. Here, as if they had been unmindful of it, he reminds them of the depth and sacredness of this mystery. And he said, take it, this is my Body. As if Paul had said, "*Beware, lest ye should eat that Body unworthily, since it is the Body of the Lord.*" Comment on Cor. c. 11, p. 58. And again, "Although we do not cease to offer Sacrifices, yet we offer the self-same Sacrifice, not offering up one lamb to-day and another to-morrow. We offer Sacrifice daily in commemoration of the Lord's Passion, and of our preservation from eternal death."—Ibid. Heb. c. 10.

Cogitosus, who wrote in the 7th century, a life of St. Bridget, of Kildaro, highly valued by the best Critics, says, "Through one door—that at the right hand side, the Bishop with the choir and religious atten-

death, to immolate the Sacred Sacrifice of the Lord at the Altar; and through the other, on the left hand, the Abbess with her virgins and holy widows, enter into the banquet of the Body and Blood of Jesus Christ."

—c. 35.

And for Purgatory and Prayers for the dead. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2. Mach. c. 12, v. 46.

"The Judge may deliver thee to the exactor, and the exactor cast thee into prison; I say to thee thou shalt not go out hence, till thou hast paid the last mite."—Luke, c. 12, v. 58.

"Christ died once for our sins; being put to death in the flesh, but quickened in the Spirit, in which also coming he preached to these spirits that were in prison."—1. Pet. c. 3, v. 19.

"Every man's work shall be manifest; the day of the Lord shall declare it, because it shall be revealed in; and the fire shall try every man's work of what sort it is. If any man's work abide which he had built thereupon, he shall suffer loss, but he himself shall be saved yet so as by fire."—1. Cor. c. 3, v. 13.

"Among the Apostolical Traditions received from our Fathers, we have oblations for the dead, on the anniversary day."—Tertullian, who flourished about the year 190—De corona militis, p. 209.

"Tis not to be doubted, says St. Augustin, but that the souls are relieved by the devotion of their living friends, when the Sacrifice of the Mediator is offered, or alms given for them in the Church."—Eucherius, c. 109.

St. Patrick says, "Hearken to the Apostolic saying there is a sin unto death, I do not say that one should pray for that. And the Lord says do not give things holy to dogs. For the man during his life who will not be worthy to receive the Sacrifice, how can it assist him after death."—Canons of St. Patrick by Ware, c. 12.

"The Church offers the Sacrifice for the souls of the departed with four different intentions. For the righteous it is offered in thanksgiving, because in them no sin remains to be cancelled by the Oblation. For the wicked it is offered to console the living. For those who are not truly righteous it is offered that they may receive full remission; and for those who are not very wicked that their punishment may be rendered more supportable."—Irish Canons by D'Achery. Spicilegium &c. B. 15. c. 2.

"St. Columba said to his Monks, "This day it is incumbent on us to make commemoration in our sacred songs of St. Colman, Bishop."—Then all who were present understood that Colman, Bishop of Leinster, the dear friend of Columba, had departed this life.—Adamnan's life of Columba, c. 12 And c. 13, Let us assist by our Prayers the Monks of the Abbot Comgall this moment drowned in Bullock Lake."

To all this it would be well to add, that you are determined to corroborate these testimonies of Holy Writ and the Ancient Fathers, by such extracts as the following from eminent Protestant Writers :

"The Holy Eucharist was from the very first institution esteemed

and received as a proper Sacrifice; and solemnly offered to God upon the Altar before it was received, or partaken of by the Communicants." Bishop Hall's answer to the Bishop of Meaux.

"This custom of praying for the Dead, which began in the Apostolic age, and was continued through the whole Church till the sixteenth century; this custom we conceive is very serviceable to the ends of Religion. It supposes our friends but removed to a distant Country, and existing in a different condition; and that they only die in one place to live in another. It refreshes the belief of the soul's immortality, draws back the curtain of the grave, and opens a communication between this world and the next. And had this usage been kept up, 'tis probable we might not have had so much scepticism, and infidelity amongst us. To conclude this head, if prayers for the dead stood less recommended, if it was but barely lawful, one would think gratitude, and good nature, should engage the practice. 'Tis to be hoped we are not wholly governed by sight, and interest. Must our affections expire with our friends? Must relation and good offices be all thrown into the coffin, and forgotten? Must our memory be bribed to assist a departed Brother, and our Christian charity do nothing unless it is hired?—Collier's reasons for restoring some Prayers, and directions as they stand in the Communion Service of the first Reformed English Liturgy, &c. p. 20, 4, Edit."

And to all this it would be well to subjoin that in your former lectures you unfaithfully and "of malice propense" applied Texts of Scripture, descriptive of the Scribes and Pharisees, to the Catholics Priests. But that you are now moved by consciences (never glancing at Tythes or fat livings) to lay before the Public the following clear and satisfactory proofs from the Bible that the Biblical and "New Reformers" are the Scribes and Pharisees of these latter times.—
 "Wo to you Scribes and Pharisees, because you devour the houses of widows, making long prayers! Wo to you Scribes and Pharisees, hypocrites, because you go round about sea and land to make one proselyte; and when he is made, you make him the child of Hell two-fold more than yourselves! Wo to you Scribes and Pharisees, hypocrites; because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness! So you also outwardly indeed appear to men just but within you are full of hypocrisy and iniquity.—Fill up then the measure of your Fathers; you Serpent's generation of vipers how will you escape the Judgment of Hell?"—Math. c. 23, v. 14, &c.

Adopt this stratagem, most erudite and Rev. Sir, and be assured that you will soon have a share in the rich spoils of the Poor, the Stranger, the Clergy, and the Fabric, and that you will no longer be a "CURATE TO BE LET." I can further promise you, that the Catholics of this neighbourhood, thus relieved from torture, and many Protestants of worth, who will thus be allowed to indulge their bene-

valent feelings, will fervently pray, that Parson Stoney, Mrs. Stoney, and all the little Stonays, may long continue to eat, drink, and be merry—AT A DISTANCE—on the fruits of the poor man's toil, and the bread of the hungry and the houseless.

B. Q.

TO THE REV. MR. QUIN.

REVEREND SIR,

THOUGH your "reply" (or rather, to give it its proper name, your no reply) to my letter published last November, contains little or nothing relating to the important differences between us about the way of man's salvation—and might therefore be left, without any remark from me, to the public judgment: I rejoice that another opportunity is afforded me of making more extensively known those great and fundamental truths of the Gospel of Jesus Christ, which the people of this country have been too long kept ignorant of. Though I have not been the aggressor in this Controversy, as your Speeches on the 4th of November, as well as many similar personal, abusive, and unprovoked attacks on Protestant principles and doctrines, made in all the neighbouring Chapels during the last 12 months can testify;—I readily and cheerfully stand forth earnestly to contend for the faith which was once delivered unto the Saints—Jude, 3d v. I am ready, through "evil report and good report," whether accompanied, as you say, by derision, difficulty, or danger, to advocate in the most open manner those glorious truths revealed in the Sacred Scriptures to man, which can alone support him with comfort and assurance in the hour of death, and in the day of Judgment. Knowing from the Sacred Scriptures, that the Mass-offering made by you for the sins of the living and the dead, is directly opposed to the *one never to be repeated* Sacrifice of the Lord Jesus Christ, on the Cross of Calvary—that he who relies

on the one can not really depend on or be benefited by the other—that the Miss-offering casts dishonour on the finished and perfect offering of the Blessed Redeemer; as may be learned from the 10th chap. of the Epistle to the Hebrews. Being convinced that Repentance and Remission of Sins; in the name of the Lord Jesus; which alone can convert Sinners to God and make them wise unto Salvation, was the Gospel preached by St. Peter and Paul, and all the Evangelists—See the Acts of the Apostles—that the same ought still to be preached to all people, instead of the inventions and commandments of men, another Gospel put by the Church of Rome in place of the true one; I would be most blameable indeed if I did not, to the utmost of my power, endeavour to warn and rescue my fellow Sinners of every class from such destructive Errors. This culpability is incurred by every one who, knowing the truth of the Everlasting Gospel, and the awful state of guilt and danger these are in who corrupt it; is prevented either by the love of man's praise, or the fear of his censure from openly bearing witness to the truth, and protesting against false doctrines: "If we deny him, he also will deny us." His own lips have pronounced the unchangeable sentence—"What is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed; when he shall come in his own Glory and in his Father's, and of the Holy Angels."—Luke, c. 9; v. 25 and 26. Both of us ought to have only the advancement of what we each consider the Truth in view, imputing unworthy motives on either side will not promote that object.—I will not imitate your example, by charging you with sinister motives; and as the last, and in my opinion, most amiable sentence in your letter informs me that my

religious hostility has not excluded me from your charitable regards, I will endeavour to maintain the footing, if any I have there, by passing over without retaliation, the gross personal abuse with which it abounds. This will necessarily shorten my remarks on your letter, for if those parts only that bear at all on the Controversy between us were put together, it would be compressed into very small dimensions indeed. *The Country expects that the essential differences between the Roman and Protestant Churches, shall be plainly laid beside each other, that it may be known which is agreeable to the Word of God, and which is not. The people will be satisfied with nothing less.*—Whether you or I are most willing to bring our doctrines to this test, or which of us shews a disposition to evade it, let the public judge from our printed letters.

The people are now arrived to such a state of anxiety on the subject—the fetters of ignorance and indifference about Salvation are so rapidly falling off by means of both Protestant and Roman Catholic Schools, and Religious Discussions, written and oral—the desire of Spiritual information is become so strong, that neither threats, ridicule, curses, excommunications, exposing to shame, to hatred of the mob or loss of business can prevent a vast number of Roman Catholics from earnestly seeking an answer to that greatest of all questions, “What must I do to be saved?”—Acts, c. 16 v. 30;

In the fourth page of your pamphlet, which is the first containing any thing relative to the letter you call yours a reply to, you write thus “you have chosen, Rev. Sir, to select for your point of attack the Apostolic purity of our Doctrines and the legitimacy of our succession.” Yes, I proved by contrasting ~~run~~* of the grossest errors of the present Church of Rome with the Doctrines taught by the Apostles, and believed by the ancient Roman

Church that Jesus Christ never Commissioned you to teach those inventions and traditions that have been brought into the Christian Churches, while the Bible was shut up from the people.

I proved that your *claims* to succession could be no good, when your *doctrines* were opposed to the Apostles and Evangelists—I strongly called your attention to the tenth chapter of St. Paul's Epistle to the Hebrews, and proved that there is no Sacrificing Priesthood now in the Church of Christ—"NO MORE OFFERING FOR SIN," and consequently no such thing as the Mass-sacrifice.

Now, I ask, did not the people expect that the long threatened reply should give some answer to this—something more than railing abuse? The Mass Sacrifice is the Key-stone of the present Church of Rome—take it out and the whole Building falls. For, if in the Christian dispensation there is no Sacrificing Priesthood—no Mass—"no more offering for Sin," that Church which pretends to have them cannot be the Church of Christ: and every consideration connected with the worth of the immortal soul, speaks with a voice of power to every Roman Catholic in the Words of the Almighty God Himself, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"—Rev. 18 c. 14 v. But what is Mr. Quin's reply? what powerful reasoning does he advance—what appropriate and numerous texts of Scripture—what specious arguments does he use to endeavour to overturn my proofs, and set the minds of his people at rest? "Tell it not in Gath" he did not even attempt a reply; he would not, because he could not. He gave no answer, because the truth is unanswerable. Let it then go forth throughout Christendom—Let every person professing the Religion of Christ know assuredly, that if there be a God in Heaven—if his Son our Lord

Jesus Christ, came down to save Sinners—if the Apostles and Evangelists were not lying deceivers, THERE IS NO SACRIFICING PRIESTHOOD—NO MORE OFFERING FOR SIN—NO MASS SACRIFICE FOR THE SINS OF THE LIVING AND THE DEAD—but that the one never-to-be-repeated Sacrifice of the Holy and Eternal Son of God on Calvary's Cross is sufficient, and that whosoever believeth in him shall be saved with an everlasting salvation.

"Wait, wait ye winds the story;
And you, ye waters roll,
Till, like a sea of Glory,
It spreads from pole to pole."

Your evinces of the Apostolicity of the Romish Church, are rather curious.—First the unbroken series of her pastors. Pray what Pastors? the Popes of Rome? if so her chain of succession had a great many unsound links, according to your own historian Baronious, who is above suspicion, for he wrote his annals at Rome, under the inspection of the Pope. He writes thus, "what was then the appearance of the Roman Church, and how degraded, when powerful and licentious prostitutes ruled at Rome; at whose will Bishops were created and translated, and their lovers were placed in the chair of St. Peter."—Again, Baronious says, "in the year 931, John the 11th came to the Popedom; the Roman Church suffered herself to be villainously oppressed by such a monster; in the year 955 John the 12th was made Pope at 18 years of age, and became a monster of iniquity. In the year 985, John the 15th having murdered two Popes usurped the Papacy,"—he was, says Baronious, a thief and a robber. After the year 1300 there were no less than three Popes contending for the Chair of St. Peter, for 30 years! for many years there was no Pope at all. Again Baronious says, "that for the space of 150 years the Popes were such monsters of

iniquity, that they deserved the name of *apostate* rather than *Apostolic*." If Luther was so great a "beast," according to the misrepresentations of his enemies, pray what were these "Vicars of Christ," on the shewing of their own friends? Are these your unbroken series—are these the illustrious men "about whom the mind lingers in fond reverential admiration?" Your cloistered Virgins and mortified Monks, on account of whose wicked practices, even according to the Roman Catholic historians, there was a general cry for Reformation long before Luther's time, would have been much better employed in exercising the charities of life, or preaching the Gospel; than in shutting themselves up in indolence and uselessness.—The miracles by which your Church has been distinguished; as recorded in your own Breviary, as well as those pretended to have been performed by Prince Hohenloe, are evidences of something very different from the "Seal of the Divinity upon her purity," "Whose coming is after the working of Satan with all power and signs and lying wonders."—2d Thessalonians, 2 chap. 9 verse.

As to Saint Augustine and the other ancient Fathers, whom you quote in your postscript, they can give no proof worthy of credit on behalf of the novelties of your Church, when directly opposed by the Scriptures brought forward in my letter.—I could prove from these same fathers, and from many more, that the erroneous doctrines with which the Church of Rome has corrupted the Religion of the Gospel were unknown to them; and that the Religion of St. Patrick and the other ancient Irish Saints, was entirely different from the faith now professed by the Church of Rome here. But that would be only assisting your efforts to turn away the attention of the people from what you most dread; and appeal to the Holy Scriptures. A

Romish Champion can make a great flourish when carrying on a discussion from Councils and Fathers; but he will fly from even a school-boy who comes against him with the Bible. For this reason, he endeavours to cast reproaches on that Holy Book; and, though pretending that his Church is built on it, will make use of all the arguments of Deists and Infidels against it. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved"—John 3 c. 20 v.

The "REAL PRESENCE" which you take such a *round about way* in your postscript to entice me to acknowledge, is a truth I never denied. It is well to see a Roman Catholic Priest speak in that way of Christ's presence at the Eucharist. He is indeed *really* but *spiritually* present where two or three are gathered together in his name to commemorate his dying love for man; but he is no more *bodily* present in your wafer or chalice, than in the book you read mass from, or the wood-work of the altar you kneel on. Such a monstrous absurdity as the eating of Christ's literal flesh and blood with the teeth, no one guided by the senses given him by the Almighty can believe; no Protestant believes it; nor do *five* out of every *hundred* Roman Catholics when they hear what the doctrine of the Church of Rome is. The few passages you quote from the Scriptures are some of the plainest against this lately invented dogma. The directions your Church has given in her missal is enough to disgust every Roman Catholic of common sense against Transubstantiation. "If worms or rats have eaten Christ's body they must be burned, and if any man vomit it up, it must be eaten again, or burned, or made a relic."—Can. 39, Glossa, in c. 2, De consecratione.

And now, I might conclude this letter here: there is nothing else in your "Reply" that even

approaches the discussion of the Vital Truths brought forward in mine : Yet as I am not only contending for the " Faith once delivered to the Saints," which I have shewn in my letter to be entirely different from the present faith of Rome, and you, as it is plain cannot disprove it, but also endeavouring to make the truth of the Gospel as extensively known as possible,—and as your name will probably give these letters additional circulation among my Roman Catholic fellow countrymen—I will take this opportunity of enquiring into the grounds and origin of the Religion of Protestants ; that the charge of NOVELTY may be laid at the right door, and all sincere enquirers be led to embrace whatever doctrines are oldest and truest.

The Religion of Protestants is not of Apostolic origin. They can trace the great fundamental doctrines of their faith far—far *beyond* the Apostles. Romanists trace their genealogy to the Chair of St. Peter—Protestants trace their Religion to ABEL, the son of Adam. I proved before that CAIN offered up the first Mass—now I can shew that *Abel was the first Protestant*.—As you complain of the want of logic in my former letter, I will give you some in proof of this ; but it must be such logic as the poor and unlearned, for whom principally I write this letter, can easily understand. Protestants are so called because they *PROTEST* against any alteration or addition to the Gospel of Christ—St. Paul did the same ; he said, " If any man preach any other Gospel unto you than that ye have received, let him be accursed"—Gal. 1 c. 9 verse. They more particularly *protest* against the novel doctrines introduced by the Church of Rome, at the head of which stands the mass sacrifice for sins, in direct opposition to the finished Sacrifice of Christ.—St. Paul did the same : in the 2d chapter of the 2d Epistle to the Thessalonians, he foretold and *pro-*

tested against the "man of Sin," the falling away, the mystery of Iniquity, which began to work even in his own days, verse 3 & 7—and again in the 1st Epistle of Timothy, 4th chap. he protested against those who were to depart from the faith. "FORBIDDING TO MARRY AND COMMANDING TO ABSTAIN FROM MEATS, 3d verse—In this protestation against Romish departure from the faith, all Protestants agree with St. Paul—In this St. Paul was a *Protestant*. Now let me turn your attention to *Abel*, the son of our first Parents.

Abel offered a Lamb to God—he shed its blood as a type of the Sacrifice of the promised Messiah, and a proof that he relied as a guilty sinner only on the blood of Christ for pardon and peace.

This was a virtual protest against the mass offering of his brother *Cain*, which, like your mass, consisted of the fruits of the earth, and being without blood could obtain no remission of sin—Heb. 9c. 22 verse. The Religion of *Abel* was the same as the Religion of *St. Paul*; see Hebrews 11th chap. 4th verse—The Religion of Protestants is the same also as the Religion of *St. Paul*—*ABEL's* Religion, therefore, and that of *PROTESTANTS* is the same—when two things agree with a third they must agree with each other.—*ABEL, THEN WAS THE FIRST PROTESTANT!* To make this plain to the most unlearned—if your watch and mine go precisely with the town Clock, they must go at the same rate together—if three carmen are returning from the market—if the first and the last received the same price for their corn that the second carman got, the prices received by all three must be the same—so likewise, the fundamental doctrines of the Protestant Religion are the same as *St. Paul's*, as is evident from his Epistles, to which Protestants always appeal. *Abel's* Religion was the same as *St. Paul's*—*Abel* then was a *PROTESTANT*.—Thus

our Religion can be traced up to the dawn of time—to the very Gates of Paradise.

The gates of Hell never prevailed against this Church—They never can—nor was the world ever without *Protestants*.—Abel's successors existed, and will exist, not only to the end of time, but through all Eternity—This is the Chain that never was broken—for the Lord knoweth them that are his, and none can pluck them out of his hand—John, 10 chap. 28. verse.

The Patriarchs before the flood were *Protestants*.—Noah was a *Protestant* when the Spirit of Christ being in him, he preached the same salvation we hold, to those rebellious Spirits before the flood, who are now shut up in the prison of hell—not in your fabled Purgatory, as you would make out from the 1st Epistle of Peter and 3d chap., for how could those whom your Church allows to have died immortal sin go anywhere but to hell, out of which there is no redemption?

Abraham was a *Protestant*, for, like us, he believed God promising Salvation by a Redeemer; and it was imputed to him for righteousness.

Isaiah was a *Protestant*, when he *protested* against the manner of fasting in a corrupted Church—“Behold, ye fast for strife and debate, is it such a fast as I have chosen; is not this the fast, that I have chosen, to loose the bands of wickedness?”—Isaiah, chapter 58.

Elijah was a *Protestant* when he met Ahab, who said to him, “Art thou he that troubleth Israel.” Just what you say now to those who *protest* against your Errors, who circulate the Scriptures, and preach Salvation by Grace, “and he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the Commandments of the Lord”.—1st Kings, 18 c. 17 & 18 verses; and again, when he made intercession to God

against Israel, saying, "Lord they have killed thy Prophets, and digged down thine altars, and I am left alone and they seek my life; but what saith the answer of God to him? I have reserved to myself seven thousand men who have not bowed the knee to the Image of Baal." So before the Reformation, though almost the whole world was filled with the traditions and inventions of an Idolatrous Church, as Israel was with the worship of Baal; though, as is truly observed in the Homily, "Laity and Clergy, learned and unlearned, all ages, sects and degrees of men, women and children of whole Christendom, have been at once drowned in abominable Idolatry," and thus, the predicted apostacy was fulfilled; yet as in Elija's days, there was always a "remnant according to the election of Grace;" always some who would not bow the knee to the Roman man of Sin or to his Idol Wafer, set up to be worshipped like Nebuchadnazzar's Image of Gold in the Province of Babylon. There was always a Church of Christ; but she was then, as in Elija's days, fled into the wilderness, as it was foretold she should. Rev. 12 c. 6 v.

The Prophet Daniel was a *protestant*: he both foretold and *protested* against the Romish apostacy; "He shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws;" "Having a mouth that speaketh great things, making war with the Saints and prevailing against them" The three children of Israel, whom the King of Babylon threw into the Burning Fiery furnace for protesting against the worship of the Image he set up, were *protestants*, as well as those who now protest against your worshipping of Images and Pictures. Daniel, chap. 3. Council of Trent, Sess. 25, decret 8.

St. PETER WAS A PROTESTANT; for he pro-

tested against any rock for the foundation of the Christian Church, but "the Christ the Son of the Living God." "This is the Stone which is set at nought of you Builders, which is become the head of the corner." Acts, 4 chapter 11 verse; "a living stone; disallowed indeed of men, but chosen of God and precious." 1st Peter, 2 c. 4 v. To the Priests of his day, who accused him of filling all Jerusalem with his doctrine, and commanded him (as you would us) not to speak or teach in the name of Jesus: he replied, as we do to you, "whether it be right in the sight of God to harken unto you more than unto God, judge ye, for we cannot but speak of the things which we have seen and heard;" "and they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his name." Acts, 5th chap. I ask every rational man was not *St. Peter* a PROTESTANT when he *protested* against Cornelius falling down at his feet to worship him, just as we now *protest* against the Saint-worship practiced in the Church of Rome. Acts, 10 chap. 25 and 26 verses. Rev. 19 chap. 10 v. and 22 chap. 9 v. In like manner, were all the Apostles and Evangelists of the same faith as St. Peter and all true Protestants.

Pope Gelasius was a *Protestant*, when he declared that "none could without sacrilege receive the bread without the wine"—and again he says, "The sacraments which we receive of the body and blood of our Lord are a divine thing, so that by them we are made partakers of a divine nature, and yet it ceaseth not to be the substance or nature of bread and wine, and certainly the Image or resemblance of Christ's body and blood are celebrated in the action of the mysteries"—Biblioth. Pat. Tom. 4. Here we have a Pope an *infallible protestant*—in the matter of giving the cup to the laity and transubstantiation.

Pope Gregory *protested* against any one assuming the title of universal Bishop, declaring that he who did so, was the forerunner of Antichrist.

Pope Innocent the third, was a *protestant*; for he said that the Roman Church was *not the universal, or Catholic, Church*, but a *PART* of the universal Church.

Rabanus Maurus, Archbishop of Mentz, in the ninth century, was a *protestant*—he says, “Some of late not having a right opinion concerning the Sacrament of the body and blood of our Lord, have said, that this is the body and blood of our Lord which was born of the Virgin Mary, and in which our Lord suffered on the Cross and rose from the dead, which Error (says he) we have opposed with all our might.”

Heribaldus, Archbishop of Auxere, in France, and John Scotus Ergina, an Irishman, also protested against Transubstantiation.

Erasmus goes *very near* being a *protestant* in this matter, for he says, “It was late before the Church defined Transubstantiation, UNKNOWN TO THE ANCIENTS BOTH NAME AND THING.”

The Jews, to whom were committed the oracles of God, protested against the Apocrypha.—The Council of Carthage did the same in the year 364, so did Jerome, the translator of the old Testament, and secretary to Pope Demasus. Your quotation, therefore, from the Apocrypha in favour of Purgatory and prayers for the dead is useless: the book you quote from, was not written by Inspiration of God. The 1st Cor. 3 c. 13 verse, will not answer your purpose; for the figurative fire there spoken of by the Apostle is not for *purifying* or *cleansing* the Soul, as the Fabled fire of Purgatory is said to do, but for a *test* to “try every man’s work of what sort it is.”

Wickliffe, who lived near two hundred years before the Reformation, was a *Protestant*, he held the same doctrines of Grace we preach, he translated the Scrip-

tures, and *protested* against the Errors of your Church; for which his bones were dug up a great many years after his death, and most piously burned.

Huss, and Jerome of Prague, were, like him, Protestants. They were shamefully burned by the Council of Constance, as heretics, after getting a promise of safety to entice them to attend.

The Waldenses were true Protestants, long before the Reformation; for being so Rainerious, an Inquisitor, was sent to destroy them with the terrible cruelties of the Inquisition, then lately established: now attend to the evidence of this man who was their deadly enemy, and deny if you can, that there were Protestants before Luther and Calvin: Rainerious writes thus of them,—“ This sect is the most pernicious of all, for three causes, First, because it is of long continuance, some say that it has endured from the time of Sylvester; others from the time of the Apostles: The Second is, because it is more general, for there is hardly any land in which this sect does not creep; Thirdly, that whereas all others by the impiety of their blasphemies against God, make men abhor them. These have a great shew of Godliness, because they live justly before men, believe all things well of God, and all the articles which are contained in the Creed; only they blaspheme and hate the Church of Rome.” These Christians held all the principal doctrines of Grace, that we now preach, and their descendants exist to the present time.

Thus the gates of Hell never prevailed against the church of Christ—The one fold, under one Shepherd and Bishop of our souls. Let the Protestant rejoice in the antiquity of the religion he professes—the oldest and the only true one in the world: Let the Roman Catholic throw away the false doctrines, traditions and commandments of men, by which the truth of the Gospel is destroyed.

You may see now, Rev. Sir, that the Protestant Re-

igion is *older than the traditions of Rome*. *Abel* was the first Protestant, *Cain* offered the first mass. The Apostles were not the *Authors* but they were *members* of the religion Protestants profess. This is the true Catholic (that is universal) Church, collected by the power of divine grace out of all nations, and kindreds and languages, and people—confined to no party, sect, nation or time, each individual member of which, is called out of an ungodly and unbelieving world by the effectual vocation of that Holy Spirit, whose operations it is the fashion of our modern champions of Romanism to despise and ridicule—made to renounce and protest against building his hope of salvation on any thing but the blood of the Lamb slain from the foundation of the world—who, having finished the work, alone deserves all the glory—whom he is not ashamed or afraid to confess openly before all men—and created in Christ Jesus unto good works, that he may adorn the doctrine of God his Saviour in all things; for let our profession be what it may, “without holiness no man can see the Lord.” The “beastly Luther,” as you call him in your usual style of abusing what you cannot confute, was not the author of the religion of Protestants, as has been proved before. That eminent and intrepid preacher of the Gospel, was an instrument of more widely extending the knowledge of those doctrines which were always held by the people of God from the beginning. The Pope, his Bishops and Clergy, were as unable to refute the truths he proclaimed to the world, as you are to overturn the doctrines proved in the letter you wrote your no-reply to; like you, they substituted personal abuse for argument, and railing for proof.

I come now to notice your acceptance of what you call my challenge. It was insinuated by you in your Chapel, that *of late* I feared to circulate printed letters on Roman Catholic errors, and that I avoided discussion. My reply was, that I was ready and willing to

meet all or each of you. This was the acceptance of your challenge. But the conditions you require can never be complied with : for, in the first place, I cannot shew that I am a Priest ; inasmuch as there is *no Priest* under the new Testament dispensation, but Jesus Christ the great high Priest of our profession. He offered *one* sacrifice for sin, and then the order of sacrificing Priests came to an end. To endeavour, therefore, to prove a priesthood now existing for the purpose of offering a sacrifice for the sins of the living and the dead, when the great God has declared "*That there is no more offering for sin*"—Heb. 10th c. 18th v.—would be "to strive to climb up another way like a thief and a robber," and to commit the most gross and daring spiritual felony.

2d.—The attempt to procure a Roman Catholic Prelate as "moderator" in the controversy, would be equally useless. *Moderators*, indeed, the Romish hierarchy of Ireland have proved themselves to be ; for they, well knowing that discussions would bring the corrupt doctrines and inventions of Romanism at once before the people—that wherever they are held the demand for the holy scriptures invariably increases—that the anti-scriptural mass sacrifice for sin, cannot stand the light of investigation—and that if discussion became general, recantation would be universal—prudently refuse their sanction to every thing of the kind.

3d.—Your third condition neither I or any one who reads it can understand. Your imputation of dissent and change of doctrine, as well as that of disunion between me and the Protestant Rector, with whom I have always lived on terms of friendship and good feeling, will fail of promoting your cause, and shews that the party that has recourse to such artifices, does so because he can find no better arguments.

4th.—Your fourth condition cannot be complied with for the same reason as the second.

There shall be an act passed by the British Legislature, to give a full share of the tithes of the Established Church to the Romish Hierarchy and Clergy, as soon as the Pope issues a Bull commanding them to preach, instead of the mass and saint worship, the same Gospel Saint Peter preached—"Repentance and remission of sins in the name of the Lord Jesus Christ, neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." See 2d, 3d and 4th chapters of the Acts of the Apostles, and compare the old Gospel of the Apostles, with the lately invented one of Rome.

It may here be remarked, that it is not to be wondered at that the sagacious Editor of the Register did not insert the "reply" in his newspaper. The *penchant* therein discovered for the restoration of the "houses, lands, tithes, palaces, equipages, domains," &c. &c. &c., of the Established Church, to the "*rightful owners*," was, no doubt, considered by him a little *premature*.

With your Postscript condition I cannot comply; your reputation is in your own keeping; and I sincerely wish it may long remain in safety there. Those who keep proper company need not fear for their reputation, for there never was a truer maxim than this, "Tell me a man's company and I will tell you his character."

Much as the intelligent part of your people are disappointed with your *no reply*, the Postscript must give them real pain and concern, as calculated to be very injurious to the cause claiming your advocacy. You would have me removed from this—Pray, is this the "*logic*" by which you argue, "most erudite and Rev. Sir?" does not this prove to every one of common sense the weakness of your Church, and the utter hopelessness of its advocates that it can be supported by either reason or Scripture? You would have me

removed!—so would the Jewish Priests of old have every preacher of the Gospel driven away from every town and city,—“Annas, the High Priest, and Caiaphas and John and Alexander were gathered together,” Acts 4th c. 6th v. “By what name or by what power have ye done this.” v. 7. “What shall we do to these men.” v. 16. “Let us straitly threaten them that they speak henceforth to no man in this name.” v. 17. “And they commanded them not to speak at all, nor teach in the name of Jesus.” v. 18. Pray, Mr. Quin inform us whether these persons were Roman Catholic Bishops and Priests? if they were not, there is a strange similiarity between them and you. “Did we not straitly command you that ye should not teach in this name? and behold ye have filled all Jerusalem with your doctrine”—c. 5, v. 28. “They raised persecution against Paul and Barnabas and expelled them out of their coasts”—chap. 13, v. 50. Let them go “eat, drink and be merry at a distance.” “These that have turned the world upside down are come hither also.” These men do exceedingly trouble our city and teach customs which are not lawful for us to receive, neither to observe, being Romans.”

Philippi and Castlereas it seems suffered alike.—“The whole city was filled with confusion,” just as this town was on the memorable 4th of November. “They were full of wrath, and all with one voice cried out great is Diana of the Ephesians.” “Some therefore cried one thing and some another, for the assembly was confused, and the more part knew not wherefore they were come together”—Acts 19th c., verse 23d to the end. So on the 13th of January, a poor countryman, returning from the Chapel Meeting, was asked what was it all about—he replied, indeed I cannot tell, but all I know is that almost every word I heard appeared as long as my arm, and my throat is sore from shouting. “They lifted up their voices and said, away with such a fellow from the earth, for

it is not fit that he should live"—Acts 22d c. 22d v. "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world and a ringleader of the sect of the Nazarenes"—chap. 24th, v. 5. "Whom we would have judged according to our law, but the chief Captain took him away out of our hands"—verses 6 and 7—for which we will send a memorial to the Lord Lieutenant and have him and his men broke, for daring "to protect you from Priestly logic and theology!!" Let the intelligent inhabitants of this place compare the manner in which the Jewish and Romish Priests have always opposed by violence and clamour, instead of reason and scripture, those who endeavour to disseminate the truths of the Gospel, and let them draw from such evidences their own conclusion to which side truth belongs. "He that doeth truth cometh to the light, he that doeth evil hateth the light."

Your letter complains that I am inflaming to madness the minds of the Roman Catholic people, that the measures I am pursuing have invariably tended to turn neighbour against neighbour and friend against friend. The very same objections were made against the Apostles themselves, as I have shewn above. The same results always followed the preaching of the Gospel of Jesus Christ, and will follow while the carnal mind is enmity against God. This our Lord foretold—"Suppose ye that I am come to give peace on earth? I tell you nay, but rather division; for from henceforth there shall be five in one house divided, three against two and two against three"—Luke c. 12, v. 51 and 52. "I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household"—Matt. c. 10, v. 35 and 36. "And

ye shall be hated of all men for my name sake." "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you they shall cause to be put to death"—Luke c. 21, v. 16. "If ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you—the servant is not greater than his Lord, if they have persecuted me, they will also persecute you,—all these things will they do unto you for my name sake, because they know not him that sent me"—John chapter 15, verses 19, 20 and 21.

You are perfectly correct then in supposing that dissension will follow the faithful preaching of the Gospel. It is, like its divine Author, "set for the fall and rising again of many, and for a sign which shall be spoken against, that the thoughts of many hearts may be revealed"—Luke, chap. 2, v. 34 and 35. Wherever the Gospel is faithfully and fully preached, immediately the deadly enmity against God; and spontaneous hatred of holiness in the natural man's heart is made known; and the power of divine grace in making his people willing, and subduing to the obedience of faith "such as should be saved," is most gloriously displayed. But who is the author of all this dissension? to whom does the blame attach? not to the Preachers of the Gospel of peace, but to its enemies. Who was the cause of the tumult and rage excited wherever the gospel was preached in the beginning? not the Apostle Saint Paul, but the Jewish and Gentile Priests whose craft was in danger; who being unable to contradict his scriptural arguments, or to withstand the wisdom and power with which he spake, had recourse to violence and clamour, and stirred up the ignorant and deluded multitude to hatred and outrage. Who is now, "engaged in

inflaming almost to madness, by religious ribaldry, the Catholic people?" who is turning neighbour against neighbour and friend against friend? The Rev. Bernard Quinn—"Nathan said unto David thou art the man"—and not you alone; but all those who, instead of appealing "to the law and to the testimony," strive to prevent all enquiry, and to put down by persecution, liberty of conscience. Witness in proof of this, the speeches delivered in your Chapel on the fourth of last November—the unbecoming and unchristian-like invectives poured forth almost every Sunday from the Chapels around—the cursing and exposing poor people until it has become so common that it is beginning to lose its effects—the unmanly attacks on private character, on unoffending and unprotected females—the tyrannical endeavours, as yet too successful, to controul "liberty of conscience, the inherent right of all mankind," by holding out the ruin of the man's temporal circumstances, his business, his trade, or his farm, who shall dare to read and obey the word of God, to give his children a scriptural education, or even be seen at a place of worship denounced by the Priests, so that be he ever so industrious, skilful, and honest, he shall not be permitted to earn his bread, unless he continues to live in a blind subjection to him who calls himself the "Vicar of Jesus Christ on earth."—"That no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name"—Rev. c. 13 v. 17. What new company must be formed to insure life and property in Ireland against the risk of this "Priestly logic and theology?"

These and such like, which it would be endless to enumerate, are the causes of the "torture" suffered by both Protestants and Roman Catholics in this neighbourhood; to end which I will propose

a better way than your's, and one more becoming a christian minister; for you should not be left to imagine that if I were removed from this neighbourhood, the great and fundamental doctrines of the christian religion—the faith of Protestants—would cease to be proclaimed, or the inventions of the Romish superstition remain unexposed; God is able to raise up instruments of whom and wherever he pleases to bear witness to the truth. The way I would recommend is this—Let you, as any man thinking he has an honest cause to support should do, take the Rhemish Bible in your hand as you stand by your altar, and read to your assembled flock from the 17th chapter of the Acts of the Apostles 10th and following verses.—“But the brethren immediately sent away Paul and Silas by night, unto Berea, who when they were come thither, went into the synagogue of the Jews, now these were more noble than those in Thessalonica, who received the word with all eagerness, DAILY SEARCHING THE SCRIPTURES WHETHER THESE THINGS WERE SO.” Tell the people of Castlereas and its vicinity to imitate these noble Bereans—that you are desirous the claims of your Church and the doctrines you teach should be brought to the test of the holy scriptures, as Saint Paul’s was by the Bereans—that as the Rev. Mr. Stoney preaches a Gospel different from your’s, you would recommend the people to bring both “to the law and to the testimony”—that having “proved all things, they may hold fast that which is good.” Do this, and cease from invectives, scolding, and railing—the result will be that, although “the offence of the cross” shall not entirely cease, the carnal mind will not have so much fuel feeding its enmity to divine truth; and you, as professing to be a Minister of the Gospel of peace, will have the satisfaction of feeling that you are not encouraging that enmity to break out into open outrage.

With the respect and esteem that it becomes a christian to have even for an enemy, and feeling a sincere desire that a further study of the Holy Scriptures may, by divine grace, lead you to believe and preach that only true Gospel of which Jesus Christ is the foundation and corner stone, to which you are now unhappily opposed,

I remain, Rev. Sir,

Your faithful servant,

WILLIAM BAKER STONEY.

WE, whose names are subscribed, being the Brothers of Hugh Salehwell, to whose death allusion was made in the letter lately published by the Rev. Mr. Quin, do declare that we did not, on the day of our Brother's burial, or at any time, say that if the Priest should officiate at the funeral it would prove ruinous to us and to our children. We have leases of our lands, and are able to pay our rents when due, and are therefore independent—even if we were not, the family we live under never persecuted any one for his Religion. That assertion, therefore, was an unfounded calumny.—The Protestant Religion, being founded on the Scriptures, needs not such unholy weapons as persecution and calumny—the Church of Rome, being opposed to the Bible, can only be propped up by tyranny, persecution and violence. Our unhappy Brother, of whose death such unwarranted and improper mention has been made, was taken suddenly in a fit while working in his barn on a Sunday, from which he never afterwards recovered. In this state, when he was almost deprived of both sense and reason, oil was rubbed on him by a Priest; not for the purpose of restoring him to health as the Apostles did. "They anointed with oil many that were sick and healed them." Mark 6 c. 13 v. "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall RAISE HIM UP."—James 5 c. 14 and 15 verses. But, as the Church of Rome falsely teaches, for the cure of his soul—which can only be healed by the sprinkling of the blood of Christ. If it has that precious blood applied by faith, it needs no oil, if it has not, all the oil the Bishop ever blessed can do it no good. Our Brother did not frequent any house of worship for many years, but frequently heard masses in his house, and was anointed several years ago when dangerously ill—not for the apostolical purpose of "healing him," or "raising him up" to health, but, just before the anointer supposed he would be

put down in the grave. It is not true, therefore, that he was for seventy years a Protestant—for, being married into a Roman Catholic family, and ignorant of the Scriptures which warn against the soul destroying errors of Romanism, he became long ago an easy prey, as all such must, to those who lie in wait with cunning craftiness to deceive the ignorant and unwary, whose converts are made, not by study of the Scriptures, rational investigation and Prayer, but by ignorance, fear, and natural depravity.

(Signed)

CHARLES SATCHWELL,
THOMAS SATCHWELL.

TO THE REV. MR. STONEY.

REV. SIR,

I HASTEN to thank you for having kindly sent me a book entitled "Sermons or Homilies appointed to be read in Churches in the time of Queen Elizabeth of famous memory." As such a present was unexpected, before opening the book, I naturally asked myself what can be Mr. Stoney's object? and as quickly replied, surely it must contain an answer to objections made by me, almost twelve months ago, to certain doctrines of the Church of England, alleged to be founded on Scripture, which objections the Rev. Mr. Stoney left unanswered to the present day.

Having looked over the Book with attention, I found my objections still remained unanswered, and could not discover why you, Rev. Sir, favoured me with this Book in particular, except you wished to confirm me in the faith of my Fathers, for the Thirty-nine Articles of the Church of England, explained at its conclusion, teach inconsistencies which never were taught, never will be, nor never can be taught by that *One, Holy, Catholic and Apostolic* Church which is, according to St. Paul, "the Pillar and ground of truth."

It may be supposed that controversy amuses and gratifies me, the duties of my vocation require close attention, and if they ever did not, God forbid that dissension among Men would afford me satisfaction, on the contrary I most earnestly wish and pray that, through the grace of God, all may be conducted into the "One fold, under One Shepherd." My object in venturing to write at all was to endeavour to remove prejudices, and to remind those who forgot, or knew not that they were inconsistent, that they were so.

Having disavowed any intention to annoy you, and as the Thirty-nine Articles of the new religion are at the conclusion of the Book you favoured me with, in which certain doctrines are commanded to be believed, you will permit me respectfully to put the following queries :—

1st. The 3d of the 39 Articles teaches that our Saviour went down into hell. Pray was it into the hell of the damned?

2d. The 8th Article teaches belief in the Nicene, Athanasian, and Apostles' Creed—the Athanasian creed teaches, that except every one do keep the Catholic Faith, whole and undefiled, without doubt he shall perish everlastingly. Pray do you subscribe to that doctrine?

3d. The Apostles' Creed teaches belief in the communion of Saints. May I ask what you understand by communion of Saints?

4th. The same Creed teaches the forgiveness of sins. Pray do you believe that the Church has power to forgive sins?

5th. The 9th Article of the 39 teaches that there is no condemnation for those that believe and are baptized. Pray is that your doctrine?

6th. The 33d Article teaches that "a person excommunicated ought to be looked on by the whole multitude as a Heathen and Pagan until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto." This manifestly establishes authority and sets at naught private judgment.—Do you, Rev. Sir, subscribe to that?

I shall only add another which was put to you in my letter, dated April, 1827, and which you never answered—"Where, in all Scripture, are you authorized to profane the Jewish Sabbath, being Saturday, and where are you commanded to substitute Sunday, which is the first day of the week?"

Perhaps, Rev. Sir, you would favour me with what I never yet read, viz.:—the Protestant chain of succession from St. Peter or any other of the Apostles down to the time of Henry the 8th, who wrote a defence of the Seven Sacraments, on which account he was honoured by Pope Leo with the title of Defender of the Faith, which the Kings of England retain even to this day—perhaps you would permit me to suggest that it is necessary to shew strong links during the eight or nine centuries that all Christendom, Clergy, Laity of all states and degrees, &c. &c. &c. were buried in damnable idolatry according to the Homily in the Book of Common Prayer.

You cannot be offended at being asked so many questions when reminded that St. Paul tells you to be "all to all."

Believe me, Rev. Sir, that I lament sincerely your talents are not employed in a better cause, prejudices of education no doubt leave impressions, which nothing but the grace of God can eradicate.—Wishing you that grace, and, consequently, every happiness,

I remain, Rev. Sir,

Your very obedient, humble servant,

THOMAS DILLON.

Castlereagh, 20th February, 1828.

P. S.—In the Book you so kindly sent me, images, pictures, &c. &c. are condemned, what then must have been my astonishment in the very same Book to find many handsome pictures of Men, Women, &c., and among the rest, a lively representation of our Saviour crucified, stretched on a Cross? after this will you ever condemn us for making use of pictures, to which we pay only a relative respect—can you do it without inconsistency?

AN ADDRESS

To those who have left, or are about to leave, the Church of Rome.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven; and God hath remembered her iniquities." Rev. 18th c. 4th and 5th v.

TO you who, warned of God, have discovered the ruinous errors of a Church opposed to the Bible—who have learned from the Holy Scriptures that the Mass-sacrifice for Sins is rendered of no avail by the finished offering of Jesus Christ on the Cross—and who, being determined henceforth to worship only Him that created heaven and earth, will no longer bow down to a waver God made with hands—are the following considerations addressed:—

Compare the line pursued on the one hand by those who appeal to the word of God—on the other by the Priests and Champions of Rome;—observe the candid, open, and fearless reference to the Bible for all things they advance on the one side—the violence, intemperance, and spiritual tyranny on the other.—Take then both to the fountain head where only your thirst for truth can be satisfied—bring both sides to trial before the everlasting Bible—to the law and to the testimony;—imitate the wise conduct of the noble Bereans—"Search the Scriptures daily, whether these things are so"—Acts, 17 c. 11 v.—You will find there examples of both—of those who made their addresses to the understandings of men; referring to the Scriptures for proof of their doctrines—saying, thus it is written—and of them who, like the Romish teachers and champions of the present day, opposed with ceaseless rage and persecution the doctrines of the Gospel, and all who preached them—who appealed, not to the Scriptures for their support, but to the passions of the mob; any person who reads attentively the Acts of the Apostles will see this in the clearest light.

Among all the extraordinary methods taken now to hinder the progress of Divine truth, that of endeavouring to cast a reproach on the Word of God, is the most revolting and absurd. It is not now necessary to refer you to the numerous passages that Holy Book contains, proving that the Almighty intended it to be a guide to the knowledge of his

ways; that it is perfect, converting the soul; that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, furnished unto all good works:

These plain questions are put to your consideration—they can receive but the one answer.

Is it not evident that the reason why the Protestants are against the Bible is, because they know that the Bible is against them? Would not they be among the first to circulate and encourage you to read it if they thought it would support their system of religion? Would not the Priests of the Roman Church in Ireland be employed in disseminating millions of Bibles through the country, and going about from house to house encouraging the people to read them, if they thought God's word and their Church agreed together? Can any one of common sense believe that the pretences alleged that the Bible is a dangerous book, and that the people would take a wrong meaning out of it, would prevent the Romish teachers from putting it into every body's hands if they thought it bore testimony to their traditions?

It is indeed, a dangerous book—dangerous to the errors of Rome. You will take a wrong meaning from it—you will discover that if the Bible is true the Church of Rome is wrong; if the Church of Rome is true the Bible must be false.

Look at the publications and speeches of the Priests; try if you can find out a single attempt to defend their Church by either Scripture or dispassionate reasoning: see the abuse, ridicule and intemperance with which their productions abound; the subjects wholly unconnected with the vital controversy brought in; the studied evasion of the points at issue between the Church of Rome and the Christian Religion—not even an attempt to defend the Mass—because it is indefensible—it is opposed to truth, Scripture, reason, antiquity, and man's salvation; where truth is there is no mass—where the mass is, there truth is not—where the Bible is put down the mass may be put up—but whoever receives the Bible must reject the mass. God plainly forbids the mass—for he says, "THERE IS NO MORE OFFERING FOR SIN." Heb. 10 c. 18 v.

Look again at the other endeavours to prop up a Church that cannot stand the light of rational enquiry—the attempt to mix religion with politics—the houses of worship turned into political theatres—the efforts made to exasperate the mob against any one who dares to think for himself, or follow the dictates of his conscience—the attempts to prevent by intimidation any one from exposing publicly the most monstrous and soul-destroying errors of the mass! in which a man who could not make a midge pretends to create his Creator, and teaches the gross absurdity of there being two Christs, as must have been the case if our Lord at the same time sat at the table and held himself in his hands. And is this the true Church of Christ—the chaste spouse without spot or wrinkle? if so, does she stand in need of such a defence.—If Truth be on the side of Rome why make use of such unholy weapons; why

strive to work the righteousness of God with the wrath of man—why bring up the artillery of hell to defend the battlements of heaven?

Look also at the less exceptionable efforts to sustain the Church (that has not the Bible on its side); the frivolous objections advanced against Protestant Churches by way of offset to Rome's fatal departure from the faith—the dust raised about comparatively unimportant things in hopes of hiding, or turning away the attention from its soul-destroying errors. For example—why do not you keep the Jewish Sabbath? In answer to which it may be asked, why did the Apostles acting under the inspiration of the Holy Spirit change it from the last to the first day of the week? Where are your links of succession? see reply to Mr. Quin. Did our Saviors go down into the hell of the damned? no, nor into the Purgatory of Rome; an article of faith stolen by that Church from the old heathen Mythology, as every school-boy reading Virgil for Maynooth or Trinity College may see, 6th *Æneid*. He descended into hell, or the lower parts; that is, his *body* went into the earth, or grave; it naturally signifies his burial according to these words of St. Paul, "He ascended; what is it but that he also descended first to the lower parts of the earth." Ephes. 4 c. 9 v.—his *spirit* went, as he declared on the cross it would, to the Paradise of God; not to Limbus patrum or Purgatory, that fairy hall of the dark ages brought in for the double purpose of enriching the Pope's treasury and giving ease to troubled nuns that do not know the sufficiency of the blood of Jesus Christ to cleanse them from all sin.

Again—except every one do keep the Catholic faith whole and undefiled without doubt he shall perish everlastingly; he certainly will; but what is the Catholic faith? is it the *present* religion of Rome? impossible, for that is proved to be entirely different from the *primitive* Church in the same place. The *modern* Church has invented the mass-sacrifice for sins; but the mass was neither said or sung in the old Church of Rome; (hence, if any deserve the name of Roman Catholic it is those who reject the mass;) not one word is said about the mass in St. Paul's Epistle to the Romans, or indeed, from the one cover of the Bible to the other; the Roman, therefore, cannot be the true Catholic Church of Christ. The one holy Catholic and Apostolic Church is that *UNIVERSAL* assembly of believers collected out of all nations & kindreds, and tongues and people. Hasten, beloved brethren, by a rejection of the errors of Rome and a steadfast belief of the truth as it is in Christ Jesus, to become partakers of the privileges and blessedness of the true Catholic Church of Christ, which like the ark of Noah floating above the waters of the deluge, when the wrath of God was poured out against a guilty world is the only refuge for ruined sinners from the wrath to come. That heaven-appointed place of refuge may have contained many different compartments and stories; but all afforded safety alike to every one enclosed within its walls. So the Catholic Church of Christ is composed of various denominations of Christian communities scattered throughout the world, but all who build on the only true

foundation Jesus Christ, and prove their faith by their works, as parts of the CATHOLIC OR UNIVERSAL CHURCH. For any one professing community to call itself the Catholic Church is as absurd as to say that a part is equal to the whole, or that one single branch is the whole tree. The present Church of Rome has no more just claim to the title she pretends to of *Catholic*, than a disobedient and wicked son, who has rebelled against his parents and left their society and dwelling, has to call himself the whole family.

The communion of Saints—that is of true believers—is indeed a most delightful doctrine; but not such Saints as we read of in the Romish Breviary. So is the forgiveness of sins by Him who alone can forgive for his own righteousness sake, and not for works of righteousness that we have done. Man also should after his example forgive every one his brother's trespasses, and those who associate in Christian fellowship ought to receive back into their communion any repenting brother who may have forfeited their fellowship by conduct unbecoming a Christian; when he repents sincerely of the scandal he has given to the truth; St. Paul says, “he ought to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.” 2d Cor. 2 c. 2 v. But to give over a refractory member to the secular arm to be burned as a heretic, as they used to do in Spain and Italy; or to hold up to the hatred and ridicule of the mob, as they now do in Ireland, any one who does not blindly submit to the Priest, is not a proof of Catholicity or Apostolicity, but of the predicted falling away from the faith; of the man of sin, to whom it was given “to make war with the Saints and overcome them; and power was given him over all kindreds, and tongues, and nations; and all that dwell upon the earth shall worship him,” (and his wafer Idol) “whose names are not written in the book of life of the Lamb slain from the foundation of the world.” Rev. 13 c. 7 & 8 v. The Lord Jesus Christ said, “He that believeth and is baptised shall be saved, but he that believeth not shall be damned.” Mark. 16 c. 16 v. In the 20th chapter of Exodus, we are forbidden to bow down to any graven image. So conscious are those who adopt images in their worship of this practice being at variance with the Divine command, that in their books of religious instruction, the second commandment is entirely left out, and the tenth divided into two parts to make up the deficiency in number.

These are some of the frivolous and groundless objections urged by the defenders of the Roman Church; along with which it is worthy of observation how studiously they avoid the Holy Scriptures, and cannot even attempt a defence of the mass-sacrifice. You, if sincere enquirers after the way of life, will know how to appreciate such conduct. You will see how short must be the reign of terror by which the Roman Church is kept up; the Priests may curse and the demagogues may brawl, but the Bible must triumph; exactly in proportion as they fear the truth do they hate and revile it and its advocates. You will have from these considerations additional motives for withdrawing from that

corrupt communion, which has for so long a time been the enemy of God and the ruin of millions of souls. The number of those who are gradually loosening from Popery is much greater than at first appears; multitudes are looking upon the great controversy with intense anxiety; the dominion of its superstitions is completely overturned in a great many who are afraid to speak out the sentiments they feel; every day engrosses your numbers; every Bible circulated makes your way more clear; every desperate effort made by the champions of Rome to keep you in bondage makes you more determined to break the iron chain of spiritual tyranny that has bound so long yourselves and your fellow men.

Come then and join the TRUE CATHOLIC CHURCH OF CHRIST; be ye not afraid of their terror, greater is He that is for us than they that are against us. The privileges you will enjoy under the faithful preaching of the pure Gospel; the joyful feeling of liberty to worship God according to your conscience; the happiness of knowing that God is reconciled to you through the blood of his Son: these will more than compensate for the scoffs and ridicule, and persecution of an ungodly world. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." Rejoice and be exceeding glad for great is your reward in heaven." Matt. 5. 11 & 12 verses.

You should be strongly cautioned against imitating the violent and abusive language of the enemies of the truth. Remember the wrath of man worketh not the righteousness of God,—be bold and fearless in exposing the false doctrines of Rome—in reproving sin—but never speak evil of any individual—do not return railing for railing, but contrarywise blessing. Do not imagine the truth sustains a defeat because your opponent may have the last or the loudest word—no one will finally be so successful in obtaining victory over error as he who through divine grace, is enabled to obtain mastery over himself; leave Satan's ~~weapons~~ to Satan's servants—you profess to obey Christ, the weapons of your warfare should not be carnal but spiritual. You will be frequently engaged in religious disputation; for the enemy of souls, vexed at losing yours, and fearful for his dominion, will excite ill will of every kind against you; besides it is your duty to make known to others the Saviour who has revealed himself to you—you will say—

"Now would I tell to sinners round

What a dear Saviour I have found."

Guard and pray against a fiery, worldly, political way of disputing—contend earnestly for the faith once delivered to the Saints—be not ashamed of the testimony of our Lord—be ready always to give an answer to every man that asketh you a reason of the hope that is in you—but let it be with meekness and fear. In endeavouring to advance the glory of Him whose Kingdom is not of this world, the less we have to do with politics the better. If our conversation is in heaven, from whence also we look for the Saviour, let it be seen in our lives that we seek for a city that hath foundations whose builder

and maker is God ; that we desire a better country, that is a heavenly ; and confess ourselves strangers and pilgrims on earth.

You will be accused of sinister motives for renouncing the errors of Rome. It will be objected to you that it was not through conviction, but for filthy lucre sake you changed your religion. The falsehood of this slander will be proved by the event. Silver and gold have we none, such as we have we give—a hope that maketh not ashamed—a crown of rejoicing in Christ Jesus—an inheritance that fadeth not away, reserved in heaven for you. These are inducements worthy for us to hold out—for you to receive. Let it be your endeavour, through divine grace, without which nothing is holy, nothing is strong, by patient continuance in well doing, to put to silence the ignorance of foolish men. Sound doctrine may be proved at once by an appeal to the Sacred Scriptures ; but genuine conversion to God can only be evidenced by a consistent and holy life, “by their fruits ye shall know them.”

May He who is now going forth conquering and to conquer, who is making bare his holy arm, mighty to save, cause holiness to spring up on earth as truth is coming down from heaven ; may he make the increase of true piety of life keep pace with the rapid advance of saving knowledge. May He who adds to his Church daily such as should be saved, cause each individual whose name is written in the Book of Life, to increase the revenue of heaven by presenting himself, a living sacrifice holy and acceptable to God, for “without holiness no man shall see the Lord.”

NOTE.—It having been reported that the Rev. Mr. Stoney publicly turned into ridicule the form of celebrating mass, he takes this opportunity to contradict that rumour. It would answer no good purpose to ridicule the form of worship adopted in any persuasion, however erroneous ; and he has too much respect for his Roman Catholic fellow countrymen, to wound their feelings unnecessarily.

TO THE REV. MR. STONEY.

REV. SIR—From a heart-felt conviction of my conscience, I address you as a christian friend ; I am grieved to have it to say, that, although arriving at an advanced age, I have been a stranger to God all my life time, through the power and influence of popery, as were all my ancestors. It is only very lately I came to understand that it was dangerous to trust to man or to the invention of man, for my salvation, as it is promised in the church of Rome. As I consider it essential for every man to think and enquire how he should be saved, I thought, it my duty to make inquiry ; and having no better guide than the Scriptures, I applied thereto, and found that Jesus is the leading star to heaven, and that there is no other name by which we can be saved—that there no other foundation can man leave than that which is laid, Jesus Christ himself being the chief corner stone. After having read different passages in the Scriptures, I found nothing like Indulgences, Auricular Confessions, Ointment necessary to Salvation, Purgatory, &c. &c. Therefore I reject them as a pernicious and unwholesome doctrines to the souls of men ; I am determined in future to apply to Jesus as an Advocate, Priest, and King, and have my soul washed by the blood of the Lamb.

I once thought it an honour to have a near alliance to the most respectable Roman Catholic families in this country, three of which are Nuns in Galway. I find they have turned into bitterness against me since I mentioned something

about my concern in points of religion, but it is a consolation to know, that if all source of relief was cut off, and all doors of compassion and relief were shut against us, the kingdom of heaven is open unto us and all believers. Therefore, I shall not fear them that can kill the body and do no more.

I came yesterday to Ballinlough, in order to publicly recant against all bigotry, idolatry and superstition, taught and practiced in the Church of Rome, but was disappointed by the storm.

I am, Rev. Sir,

Your most Obedient,

JOHN B. CLIFFORD.

Castlereagh, Feb. 25, 1828.

Form of Renouncing the Errors of the Church of Rome, and Joining the Communion of the True Catholic Church.

At the time appointed the Minister shall address the congregation assembled and say—

BROTHERN—These persons have come here to renounce the anti-scriptural errors of the Church of Rome, and join themselves to the communion of the *True Catholic Church of Christ*.

They profess to do so under the conviction that the doctrines taught in the Roman Church are contrary to the Holy Scriptures, in which alone the way of Salvation is to be found. That it is the duty of every one who would have the Lord Jesus acknowledge him at the great day of Judgment, to confess his TRUTH openly before men without fear or shame, (Matthew 10 c. 32 v.) and to come out and be separate from those false, superstitious, and idolatrous practices which are contrary to the Word of God and destructive to the souls of men.

Then the Minister shall ask the converts the following questions; or such as may be thought expedient: or they may give their own honest reasons for renouncing the Church of Rome.

MINISTER—Do you utterly reject the Sacrifice of the Mass, as offered up to God for the sins of the living and the dead in the Church of Rome, and do you trust only in the Sacrifice of our Lord Jesus Christ made upon the Cross once for all; do you believe that there is no more offering for sin; and do you own no other means whereby man is saved but his only?

CONVERTS.—We do.

MINISTER.—Do you reject the doctrine of Purgatory, Masses for the dead, and the practice of praying to saints and angels, or bowing down to images or relics?

CONVERTS.—We do.

MINISTER.—Do you believe that in the Holy Communion there is no change made of the bread and wine into the body and blood, soul and divinity of Christ; and do you acknowledge that all Christian people ought to drink of the cup, as well as eat of the bread, in remembrance of Christ's body broken, and blood shed for them?

CONVERTS.—We do.

MINISTERS.—Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?

CONVERTS.—We do.

MINISTER.—Let us pray that the Lord may give his blessing to these our brethren, that they may have grace faithfully to persevere in the profession of the true faith which they have now made.

O Almighty and everlasting God, who willeth not the death of a sinner, but rather that he repent and live, regard, we beseech thee, the supplications of thy people, and grant that those whom we now receive into our fellowship and communion, may be embraced in the arms of thy mercy, and made heirs with us of thine everlasting Kingdom. Receive them, O Heavenly Father, through the merits and mediation of thy son our Saviour. Impete not unto them their former iniquities; but as a thick cloud blot out their transgressions, and clothe them with the perfect robe of the Redeemer's righteousness. Make them to know the things that belong unto their peace, and daily to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Keep them from the evil that is in the world, and enable them to bear patiently persecutions for thy name's sake. Build them up on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Make thy way plain before them, and let thy word be a lamp unto their feet, and a light unto their path. Keep them steadfast in this faith and fellowship, and let not the enemies of their souls have power to hurt them. Give unto them sincerity of heart, and truth in the inner man; that by patient continuance in well doing they may put to silence the ignorance of foolish men, and adorn the doctrine of God their Saviour by a holy and consistent life.

Give the word that great may be the company of the preachers who shall proclaim the Gospel to all nations. May they be enabled by thy Holy Spirit blessing their labours, to banish and drive away all erroneous and false doctrines contrary to thy word. Make ready among us a people prepared for the Lord: and hasten the time when his name shall be great among the Gentiles, and all shall know him from the rising of the sun to the going down of the same.

These prayers and supplications we offer up unto thy Divine Majesty in the name and through the mediation of thy Son our Saviour Jesus Christ. Amen.

NOTE.—This prayer may answer, with some slight alterations (we for them) for the private devotion of those who have already read their recantation: It may be profitably used by such instead of those vain repetitions of aves, paters and creeds they formerly resorted to in their ignorance.

FINIS.

To be Published, shortly—THE TRUE TOUCHSTONE, or One Hundred Proofs from scripture, facts, and common sense, that the Church of Rome is not the Church of Christ.

